G. R. S. IX-5]

Previous references.

File No. 89-16

1916.

Serial Nos. 1-5

(Inzai)

Later references.

Home 197-41-1-2

" 257-44-1-5

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1—5

Part B for Jan. 18.

SUBJECT.

Higher honours to Sri Vyasaraya Swamy Mutt at Sosale in the T. Narasipur Taluk.

M.S. - Mr. D. Lakshminarasimha Rao, Karnam Lalli Rd. Basavangudy, Bangalore City

No 1362. Dy. 15. 12. 17

Informs him that no case is made out for Re-Consideration of Govt. order referred to by the memorialists regarding Rec. of Public Reception.

W D 88—GPB—50,000—24-7-16

Mr. Appadurai

(1

G. R. S. 11] 1916

GENERAL AND REVENUE SECRETARIAT.

(Muznai)

NOTES.

File No 89/1916

FILE HEADING.

Higher honors to Sri Vyasaraya Swami matha at Sosale in the T. narasipura Taluk-H.

From

The Private Secretary to H.H the Maharaja.

No. 385 Dated 22-7-1916 Received

Diary No.	Enclos	Spare Copies.	Serial No.
196	2	–	1

BRIEF ABSTRACT OF LETTER.

Forwards for disposal, memorial from certain pleaders and Govt officials of Penukonda praying that on a re-consideration of Govt orders nos. 756-66 and 1815-20 Dy 13-9-1909 and 1-2-16 respectively, the Swamis of Sri Vyasaraya Swami matha and Sri Raghavendra Swami matha, may be accorded higher honors including grant of salutes as in the case of Sri Uttaradi matha.

b.y

NOTES AND ORDERS.

2. In the list of mathas entitled to the first days' Bikshas from Govt. appended to G.O. no. 756-66 Dy 13th September 1909 (in Muz. F. no. 128-09), a sum of Rs 75/

z

NOTES—First Sheet.

GPB—20 000-8 8 11

(2

G. R. S. 12]

General and Revenue Secretariat. | File No. 89 of 1916.

Serial No.

is mentioned in favor of Sri Vyasaraya Swami matha at Sosale. Sri Vyasaraya Swami and certain other Brahman mathas urged their claims for a relatively superior rank and status for purposes of Govt honors at public receptions at Bangalore; and the matter is dealt with in Mus. D. no 165-15. The Chief Secretary's note goes exhaustively into the claims of these mathas for higher honors. The matter was brought up to H. H. the Maharaja, and under the gracious orders of His Highness, the representatives of the mathas were informed that the matter was anxiously considered with reference to available precedents and that Govt were of opinion that no change was called for in the scale of public reception extended to the Gurus of various mathas on their visits to Bangalore.

(G.O. no. 1815-20 dy 1-2-1916). y

The memorialists pray that on a re-consideration of the foregoing orders, the matha-trayas- Sri Uttaradi, Sri Vyasaraya Swami and Sri Raghavendra Swami mathas may be graciously treated

NOTE—Contn. sheet.

GPB—70,000—17-12-15

G. R. S. 12]

General and Revenue Secretariat. | File No. 34 of 1916.

Serial No.

alike. The memorial has been referred to the Branch for disposal.

Submitted for orders

W (Gen)
26 & 27.11.16

This is probably one of the sections after petition signed by the Ramakunda disciples. I believe there are more to come. There is nothing to do by keeping the file for some time to see if more petitions will be coming in. Keep this until Dec. next and then put up

Sec
29.8.17

2 From, the Private Secretary to H.H. The Maharaja.
D.M. No. 1918 Dt 10.11.1916.
Forwards for disposal, a printed copy of Sl. 1 urging for higher honors to Sri Vyasaraya Swami and Sri Raghavendra Swami mutts.

The memorial is signed by a number of officers of the Mysore State and a number of gentlemen from parts of Southern India.

Submitted.
W (Gen) 27.11.16 5/12/16

Put up with my return from leave
Sec
7.12.16

Submitted
W 11.12.16

NOTE—Contn. sheet.

GPB—70,000—17-12-15

G. R. S. 12]

General and Revenue Secretariat. | File No. | of 191

Serial No.

Both the Swamis are leaving and they are not likely to come back for a couple of years more. There is nothing gained by taking up the question as a matter of academical interest. Keep it in hope for the present.

Sd
13.2.17

3 From, the Private Secretary to H H the Maharaja
O. M. no 3688 Dy 29.3.1917
Forwards in contn of Sl 2, a printed copy of Sl 1

4. From, the Private Secty to H H the Maharaja.
O. M. no 228 Dy 6.11.1917.
Forwards for disposal in contn of Sl. 2, memorial from Mr? Lakshminarasiah now praying for early orders on the joint memorial urging for higher honors to Sri Vyasaraja Swami Mutt.

Dewan's orders on the petition:—
"Jt Secty (Muzrai)... for favr of a note
Enquiry may be made why a reply has not been given."

Chief Secty's order:—
"To joint Secty Muzrai for action.
Submit with reference as stated

M (93) 14-11-17 14.11.17

14/11/17

Government have been pressing for a reply. Submit urgent.
22/11/17

22/11/17

VOIE—Contn. sheet

GPB—70,000—17 12 15

/ 15

G. R. S. 12]

General and Revenue Secretariat.

File No. 89 of 1916.

Serial No.

The following note is submitted with reference to Dewan's orders on H H Private Secy's Memo No 2213 dated 6th Novr 1917 forwarding for disposal the representation of some of the disciples of Sri Vyasaraya Matt at Sosale praying for a reconsideration of the Govt orders of 13th Septr 1909 & 1st February 1916 on the subject of the scale for the first day's biksha and other honors from Govt for Gurus of important Matts on their visit to Bangalore.

In the list of Matts entitled to the first day's biksha from Govt appended to G O of 13th Septr 1909 this Matt has been classed along with those of Sivaganga, Raghavendraswamin Kudli & Vanamamale Mutts and a sum of Rs 75 has been fixed for the first day's biksha of this Matt.

3

3 Some of the disciples of this Matt and even the Swamigalu himself appeared to have been disappointed at this classification and accordingly submitted representations to Govt and urged their Matt's claim for a relatively

NOTE—Contn. sheet.

GPB—70,000 -17-12 15

ND 1233—GPB—60,000—1-12-16—S.

(6

G. R. S. III-2]

General and Revenue Secretariat. | File No. 89 of 1916-17)

Serial No.

superior rank and status for purposes of Govt honors at public receptions at Bangalore. These, along with o representations of other Brahman important matts were considered and discussed in Council and it was considered that no change was desirable in the relative rank and status of these Matts, and Govt accordingly passed their Order No 1875-20 & 1-2-16 Mmy 165-15-1

4 The disciples of Sri Vyasaraya Matt not being satisfied with this order submitted a Memorial to H.H. which was forwarded to Genl Secy for disposal with H.H. P Secy's Memo No: 385 & 22nd July 16. As this was probably from a small section of the disciples of the Matt (viz Penukonda people) it was thought desirable to keep the matter in suspense for some time in order to see if more petitions will be comming in on the subject

5 This was followed by another Memorial signed by some of the disciples

NOTE—Contn. sheet.

ND 12°3—GPb—60 CCO—1 12-16—S

G. R. S. III-2]

General and Revenue Secretariat.

File No. 89 of 1916-17)

Serial No

disciples in the Mysore State and in Southern India

4 As the Swamy of this Matt has gone on tour in ~~Northern~~ Southern India and as there is no likelihood of his returning to Head-quarters for a couple of years more, it was thought that nothing would be gained by taking up the question as a matter of academical interest and so the question was ordered to be kept bye till the return of the Swamijalu to Head-quarters

7 Now a reminder memorial ~~was~~ has been submitted to H H on behalf of the Mysore disciples and the same has also been forwarded for disposal in continuation.

8 The claim of this Matt for higher honors has been dealt with exhaustively in paras 19 to 21 of the Secy's Note in F No 165 of 15. From this it will be seen that it is not possible to place the Matha-Guru (or ~~Sishya~~) on a par in point of honors &c and in the scale of first day's biksha

9 In these circumstances

it

NOTE—Contn. sheet.

ND 1230—GPB—60,000—1-12-16—S

G. R. S. III-2]

General and Revenue Secretariat. | File No. 89 of 1916-17).

Serial No.

It is a point for consideration whether the subject which has been disposed of so recently after mature consideration can be reopened so soon on a representation by one on behalf of the Mattha-Thrayas.

10 After orders are passed on this, a reply has to be given to the gentlemen concerned.

Submitted
sgn.
28/11/17

11 The drawing up of the list of Matts entitled to the first day's bikshe was at the gracious pleasure of His Highness. The revision of that list was negatived so recently as Feby 1916. - It is submitted that a revision of the list, as now urged on behalf of Sri Vyasaraya Matt, is inopportune.

Secy)

K.S.
28/11/17

12 The present series of petitions relate to a claim put-forward on behalf of the Vyasaraya Mattha by its disciples for being shown equal honours with the Uttaradi Mattha on

NOTE—Contn. sheet.

WD 1233—GPB—60,000—1-12-16—S.

(9

G. R. S. III-2]

General and Revenue Secretariat. | File No. 89 of 1916.

Serial No.

the former entry into Bangalore. The petitions themselves which are copies of the same representation do not disclose any new grounds which have not been considered before

13 At para 19 & 20 of my note dated 27th Sept: 1915 in file no 165-15 I have examined the position of Srikyatanaraya Matha with reference to the Uttaradi Matha. I have again re-examined the position and I still consider that the balance of advantage rests with the Uttaradi Matha. The allegation at para 7 of the representation that both the mathas were given 150 varahas each seems to be a misstatement. The equivalent in K. pagodas of the present grants is 181 in the case of Uttaradi and 184 in that of Vyasaraya Mathas.

14 The whole question was considered at length when the order of 1st Feb: 1916 was issued and it does not seem expedient to review the same and disturb the settled order If approved a reply may be given that Govt: see no reason to review

NOTE—Contn. sheet.

WD 1233—GPB—60,000—1-12-16—S.

(10

G. R. S. III-2]

General and Revenue Secretariat. | File No. 89 of 1916.

Serial No.

2058/12.17

their previous order
(1st member)

lea
30.11.17

Here can be no review proceedings but proceedings for revision of the order already passed. The evidence should have been recorded fully. Before giving his finding on the memorials & in advance of memorialists again. Proceedings be done over

lea
3/12/17

KB 5/12/17

Submitted with a typed draft

AV(S3)
6.12.17

Move the enforcement and put up file with a covering and draft contained note for Sub. to Lieut. The draft should be submitted for approval before being typed for Sub.

lea
8.12.17

KB 13/12/17.

5 No: 1362 dy 15.12.17, to Mr Lakshminarasimhalu, informing him that no case is made out

NOTE—Contn. sheet.

529

WD 1233—GPB—60,000—1 12-16—S

(11

G. R. S. III-2]

General and Revenue Secretariat. | File No. 89 of 191 6

Serial No.

out for recorded as per order reply to by the Government while [illegible]

recd 19.12.17

A draft note is submitted as directed.

AV (S3) 20.12.17 21/12/17 Seen)

28/12/17

Type the draft and submit.

28.12.17

28/12/17

Typed note is submitted.

AV 4.1.18. 4.1.18 Seen)

4.1.18.

35-12 7.1.18

Subs Dewan with a brief note of facts

Secy. -

a copy of the note may be - retained for his information

5.1.18

10/1/18

9.1.18

This should have been sent with a D.O. to Lt.

Put up D.S. to Lt

16/1.

Contn. sheet 1

recd 14/1/18

(12

Record of Cases submitted for the Orders of His Highness the Maharaja.

Subject.

Note by the Joint Secretary, - Muzrai Department, explaining the action taken regarding the honours due to Sri Vyasarayaswami Matt.

868

Order.

~~KRM~~

31/1/18

Chief Secy

1.2.18

~~Dept~~

Jt Secy Muzrai with Compliments

4/2/18

4.2.18

(13

Submitted to His Highness.

With reference to Memo No.2213 dated 6th November 1917 from the Private Secretary to His Highness the Maharaja, forwarding for disposal a memorial from Mr. T. Lakshminarasimha Rao of Bangalore, in which he complained that no reply has been received to a joint memorial from the disciples of Sri Vyasaraya Matt in regard to the honours due to the said Matt, I submit herewith for perusal a copy of the note submitted by the Joint Secretary, Muzrai Department, giving a brief statement of the facts of the case and the action taken in the matter.

M. Visvesvaraya

31st Jan. 1918

(14

N O T E.

Reference:-

Dewan's order on memo No. 2213 dated 6th November 1917 from the Private Secretary to His Highness the Maharaja, forwarding for favour of disposal, memorial from Mr. T. Lakshminarasimha Rao of Bangalore praying for early orders on the representation praying for higher honours during the Visit of Sri Swamigals of Sri Vyasaraya Swami Mutt to Bangalore.

.....

In the list of Mutts, entitled to the first day's Biksha from Government appended to Government order No. 756-66/Miz. F. 128-09-1 dated 13th ~~December~~ September 1909, Sri Vyasaraya Swami Mutt has been classed along with those of Sivaganga, Raghavendra Swami and certain other Mutts and a sum of ₹75/- has been fixed for the first day's Biksha of this Mutt. The Swami of the Mutt and some of his disciples who were not satisfied with the classification submitted representations urging the Mutt's claim for a relatively superior rank and status for purposes of Government honors at public receptions at Bangalore. These along with representations of some other important Brahman Mutts were discussed at great detail in File No. 165-15 and orders of Government were issued, that no change was called for in the scale of public reception now being extended to the Gurus of the various Mutts on their

their visits to Bangalore in Government Proceedings No. 1615-20-Muz. F. 165-15-1 dated 1st February 1916.

Soon after an agitation was set afoot to have this order revised and largely signed petitions were received from some of the disciples under the lead of Mr. T. Lakshminarasimha Rao. The latter gentleman also interviewed him more than once and I pointed out to him the reasons upon which the Government order was based and how it is not practicable for Government to go back on their decision.

I did not consider that a formal reply rejecting the petition was called for particularly as the Swami himself was absent ~~also out~~ on an extended tour in Southern India, and as there was no probability of his return to Head-quarters for a couple of years more.

Mr. T. Lakshminarasimha Rao having since submitted a reminder urging for early orders on the subject, an endorsement ~~Mx~~ rejecting the petition has now been issued.

Ramaswamy
5-1-16

Dewan).

AD 1263—GPB—60,000—1-12-16—S

16

G. R. S. III-2]

General and Revenue Secretariat. | File No. 87 of 191 6

Serial No.

Submtd. with a D S R

AG
19.1.18

19/1/18

(Secy)

19/1/18

Retyped a typed draft.
Lee
21.1.18

Typed draft Submtd
ajm
24/1/18

3846/23.1.18

Subd Udaiwan
Lee
22.1.18

Subd for perusal
Lee
6.2.18

270/6-4-18

(1st member)

6.2

6.2

6/2

6/2

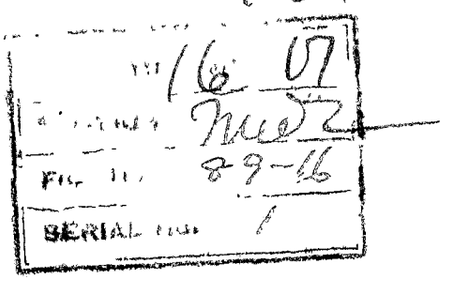
NOTE—Contn. sheet.

OFFICE OF THE PRIVATE SECRETARY

TO HIS HIGHNESS THE MAHARAJA OF MYSORE,

No. 385/1

Mysore, 22nd July 1916



Petition as shown below, to His Highness the Maharaja is transferred to the Secretary to the Government of His Highness the Maharaja of Mysore General Department, Bangalore, for disposal.

No. 86 of 16-17.

By Order,

M. N. Balaraj Urs

Private Secretary

to His Highness the Maharaja of Mysore.

GBPM—500—3-2-16

118

To

His Highness

Col. Sir Sree Krishnaraja Wadiar Bahadur, G. C. S. I.,

Maharaja of Mysore.

MAY IT PLEASE YOUR HIGHNESS,

Your Highness' most loyal and obedient Memorialists, who are the disciples of Sri Vyasaraya Swami Mutt at Sosale, beg most respectfully to submit this, their humble representation, and to pray that Government Orders No. 756-66/ Muzrai 128-09-1 and No. 1815-20/ Muzarı 165-15 dated the 13th September 1909 and 1st February 1916 respectively, on the subject of the scale for the first day's Bhiksha and other honours from Government for Gurus of important Mutts on their visit to Bangalore, may be graciously reconsidered by Your Highness, so far as they apply to Sri Vyasaraya Swami Mutt.

2. The Government Order of 1909 fixes a scale for the first day's Bhiksha on the occasion of the Gurus of important Mutts visiting Bangalore. The amount fixed for the Vyasaraya Swami and Raghavendra Swami Mutts is Rs. 75/- each, while that fixed for the Uttaradi Swami Mutt is Rs. 150/-, being double the amount allowed for each of the two former Mutts. It is understood from the order that these amounts are fixed with reference to the *status* of these Mutts as determined by the Muzrai Superintendent. Your Highness' humble Memorialists confess that they are not aware of the data on which the Muzrai Superintendent relied, in determining the status of the Mutts as given in the list prepared and submitted by him to Government. While Your Highness' Memorialists are fully aware that it is Your Highness' prerogative, as the fountain Head of all honours and privileges, to grant such honours and privileges to whomsoever it may please Your Highness to grant, they respectfully beg to point out that the position assigned by the Muzrai Superintendent to the Vyasaraya Swami Mutt below the Uttaradi Mutt is not fair, being incongruous with the past history and traditions of these Mutts, as Your Highness' Memorialists will endeavour to show.

3. The origin of the three Madhva Mutts may be briefly told thus:— Of the pupils of Sriman Madhvacharya, (1) Padmanabha Tirtha, (2) Narahari Tirtha, (3) Madhava Tirtha and (4) Akshobhya Tirtha were the most prominent and were all ordained as Sanyasis by Srimadacharya and ordered to succeed to his spiritual throne one after another. The third in succession from Akshobhya Tirtha was Sri Vidyadhi Raja. When this Swami fell ill and feared that his end was near, he ordained Sri Rajendra Tirtha as his successsor. The Swami having recovered from his illness and lived for sometime after, Rajendra Tirtha went out on his travels. While he was away travelling, Sri Vidyadhi Raja

fell ill once more and seeing no chance of recovery, ordained Sri Kavindra Tirtha, who was near at hand in his last moments. When Rajendra Tirtha returned from his travels and claimed the right of succession as "Asrama Jeshta," a compromise was effected and the spiritual jurisdiction of the original Mutt was divided between the two Swamis, Rajendra Tirtha having become the Head of what is at present known as Sri Vyasaraya Mutt and Kavindra Tirtha the Head of what has, since the division of jurisdiction, been called the Sri Uttaradi Mutt. The Vyasaraya Mutt is so called after one of its most distinguished Pitadhipatis, Sri Vyasaraya Swami, who was born at Bannur near T. Narasipur, of a poor Brahmin family, and was ordained by Brahmanya Tirtha Swami in Abbur near Channapatna and completed his studies under Sripadaraya Swami at Mulbagal. Some time after, the spiritual jurisdiction of the Uttaradi Mutt came to be divided into the present Uttaradi Mutt proper and Sri Raghavendra Swami Mutt of Mantralaya. So far, the equal status of the three Mutts, Your Highness' humble Memorialists submit, is beyond dispute. (Vide appendix showing the line of succession.)

4. Your Highness' humble Memorialists beg to submit that from the standpoint of achievements in the field of learning and literature, the Gurus of the Vyasaraya Swami Mutt hold a status which is unrivalled. Sri Vyasaraya Swami, after whom the Vyasaraya Mutt is called and who is otherwise known as Chandrikacharya, is acknowledged by all the Madhwa Mutts to be one of the triad known as *Munitraya*, namely, Sriman Madhvacharya, the Founder, Sri Jaya Tirtha or Teekacharya, the great commentator, and Sri Vyasaraya Swami, the author of the famous Vyasatraya, that is, Chandrika, Nyayamrita and Tarka Tandava. Besides Sri Vyasaraya Swami, the Mutt has had, among its Pitadhipathis, a galaxy of such distinguished Gurus as Sri Raghunatha Tirtha Swami, known as Sesha Chandrikacharya, Sri Ramachandra Tirtha Swami, known as Bhashya Deepikacharya, Sri Kambalur Ramachandra Tirtha Swami, Sri Vidyakanta Swami, and quite recently, Sri Vidya Ratnakara Tirtha Swami, who have all left a name for learning and sanctity.

5. As for the importance and influence of the Sri Raghavendra Swami Mutt, it is enough to say that Sri Raghavendra Swami's works are standard works of authority and are recognised as such by all the Madhva Mutts, including the Uttaradi Matt, and that there is no Madhva who is not a Votary of Sri Raghavendra Swami and there is hardly a Madhva household in which Sri Raghavendra Swami's Brindavana is not daily worshipped.

6. Among the privileges and marks of distinction which were granted to the Vysaraya Mutt by rulers and which are enjoyed by it up to this day, may be mentioned, the privilege granted by an Emperor of Delhi, of holding a green umbrella and of carrying the *Nagari* on a camel, the privilege of holding State Durbar and receiving the *Divatige Salam*—prerogatives of royalty, granted by a Hindu King of Vijayanagar. There are special honours shown to Sri Vyasaraya Mutt in holy places like Kanchi, Srirang-

am, Udupi and Tirupati, at which last place, the Swamis of the Mutt have the rare privilege of themselves offering worship to the deity on the first day of their arrival at the place, when the keys of the temple are handed over to the Swamis by the Archaks near Ghali Gopura. These privileges and marks of honour were won by Sri Vyasaraya Swami by his pre-eminence in learning and spiritual greatness and sanctity. The Swami had as disciples the renowned Sri Vijayendra Swami, the third Guru preceeding Sri Raghavendra Swami, Sri Vadiraja Swami of Sode Mutt, one of the eight Mutts ordained by Sriman Madhvacharya for the worship of Sri-Krishna at Udupi, Sri Purandara Das, Kanaka Das and others, and travelled over the length and breadth of India teaching Dwaita Philosophy and converting people to his creed. He established over 700 Hanumantaraya Temples and acquired extensive properties in various parts of South India and his name is perpetuated by the great reservoir known as Vyasa Samudra near Kandakur. An extract from a 'Shasana' copied from the Mysore inscriptions is appended to show his greatness and the extent to which he was revered by Krishnaraya of Vijayanagar.

7. It was Your Highness' illustrious grand-father, Sri Krishnaraja Wadiar Bahadur, so well known for the liberality with which His Highness established and supported religious and charitable institutions, that introduced into Mysore and endowed the Vyasaraya Swami, Uttaradi and Raghavendra Swami Mutts, which were then presided over by Sri Vidyavallabha Swami at Kumbakonam, Sri Satyadharma Swami at Savanur and Sri Sujanendra Swami at Mantralaya respectively. From the gifts of jewellery and other valuables made for the deities of the three Mutts, and honours granted to the Swamis, of all of which a full description is given in pages 317,318 and 319 of "Vamsaratnakara," it will be seen that His Highness Sri Krishnaraja Wadiar accorded equal treatment to all the three Mutts. The grant to the Vyasaraya Mutt for expenses incidental to worship and feeding was fixed at 150 varahas a month and the monthly grant for the Uttaradi Mutt for similar purposes was East India Company's rupees 526, which is the equivilant of 150 varahas granted to the Vyasaraya Mutt. Your Highness' humble Memorialists beg to submit that as between the Vyasaraya and Uttaradi Mutts at least, no difference of *status* and consequently no difference of grants was made by His Highness Sri Krishnaraja Wadiar. On the contrary, His Highness had the highest affectionate regard for the Swamis of the Vyasaraya Mutt., and was always solicitious to safeguard their honour and dignity as will be seen from a letter (of which a copy accompanies) addressed by His Highness to His Holiness Sri Vidyapurna Swami. It is evident also that he felt a sort of personal attachment to Sri Vidyavallabha Swami, Sri Vidyakanta Swami, Sri Vidyanidhi Swami and Sri Vidyapurna Swami, who were His Highness' contemporaries. That this feeling was quite natural, it is easy to see, from the fact that the Swamis were the Adhiphatis of a Mutt permanently located in His Highness' own territories., and were distinguished for their loyalty to the Mysore Throne no less than for their learning and sanctity.

8. Your Highness' Memorialists beg respectfully to submit that notwithstanding the above circumstances conclusively showing the equality of

status of these three Mutts, not only a distinction is made in respect of the amounts allowed to them, but also in the matter of the salute of guns, &c., to the Swamis on their visit to Bangalore. While this mark of honour was allowed to the Swamis of the Uttaradi Mutt on two occasions on which they visited Bangalore, it was denied to the distinguished predecessor of the present Swami of the Vyasaraya Mutt, on the occasion of His Holiness' visit to Bangalore in 1913. The Swami had this matter constantly in his thought, not so much for his own sake, for he was rigidly unostentatious but for the sake of the Mutt whose prestige was in his keeping for the time being. Your Highness' humble Memorialists respectfully submit that they feel this distinction invidious and they see with concern that it is causing unseemly bickerings among the followers of the three Mutts.

9. Your Highness' humble Memorialists therefore respectfully beg to approach Your Highness with the humble prayer that these ancient and historic institutions, brought in and planted by Your Highness' illustrious ancestor, possessing a strong hold on the reverence and devotion of a numerous body of Your Highness' loyal subjects who look up to them for light and leading in religious matters, and as such, having special claims on Your Highness' sympathy and support, may be graciously treated alike; in other words, that no distinction be made between the three Madhva Mutts, a prayer which, Your Highness' humble Memorialists fervently hope, will be considered reasonable and will meet with success, for which, they feel certain, there is ample warrant in Your Highness' love of sacred institutions, wonted fairness of mind and liberality of spirit.

For this act of justice and generosity, Your Highness' humble Memorialists shall, as in duty bound, ever pray.

Signature.	*Address.*
16.7.16.	Pleader, Penukonda, Anantapur Dist.
16.7.16	H. Clerk Taluk Board Penukonda
P. Narasinga Rao	Union clerk Penukonda.
K. Vasudeva Rao 16.7.16.	Magisterial Clerk. Joint mapt's Office — Penukonda.
18-7-16.	Pleader, Penukonda, Anantapur Dist.
18.7.16	
18/7/16	
	clerk. Dt. munsif's Court Penukonda.

Annachar

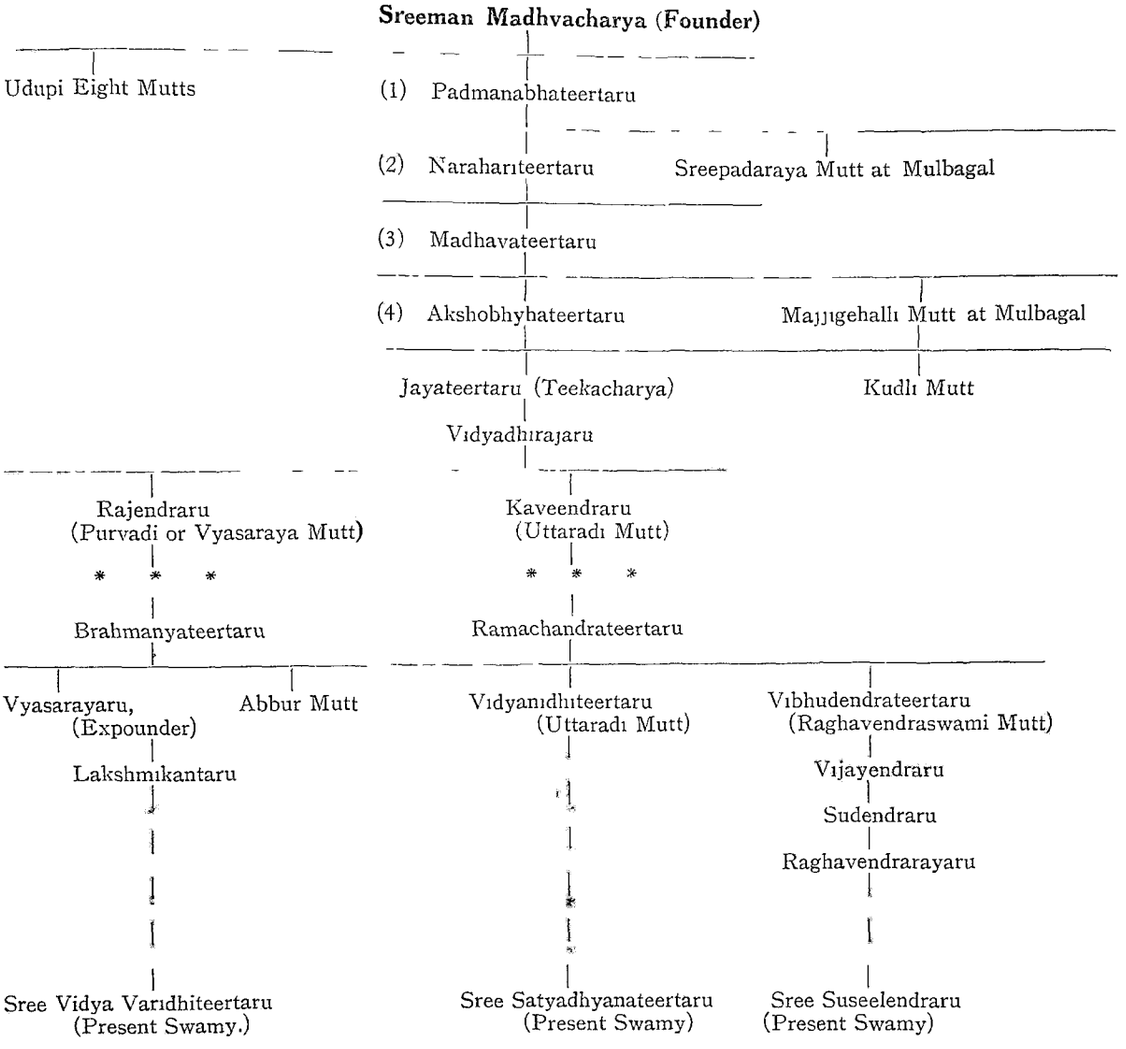
C Subbaachari

Pakka Narasimhachary

D. Krishnaswamy Row

M. Seshachalapathi Rao

Origin and Growth of Madhva Mutts.



N. B.—Bhandarkeri Bhımankatte Mutt was founded by Achutaprekshacharya the Spiritual Guru of Sreeman Madhvacharya.

Subramanıa Mutt.—Is an ındependent Mutt founded by Madhvachar's brother Vıshnuteertaru.

Udupi Eight Mutts founded by Sreeman Madhvacharya for worshipping Sree Krıshna at Udupi in turn are :—

(1) Palamaru
(2) Adhamaru
(3) Krishnapura
(4) Puttege
(5) Seeruru
(6) Sode
(7) Kannuru
(8) Pechavara

Sreepadaraya Mutt is a branch of the Mutt of Padmanabhateertaru with Head-quarters at Mulbagal.

Majjigehalli Mutt is a branch of the Mutt of Madhavateertaru with Head-quarters at Mulbagal.

Kudli Mutt is a branch of the Mutt of Akshobyateertaru with Head-quarters at Kudli.

None of the above have any connection with the direct successors of Sri Madhvacharya.

No. 85. Page 33. Mysore Inscriptions.

DATE 1527 A.D.

. BY KRISHNARAYA, MAHARAYA made to the PARAMAHAMSA PARIVRAJAKA MAHATMA, who had seen to the fartherest point of Grammar and Logic, his intelligence sporting like peacock among the six systems of Philosophy, chief establisher of Vaishnava Sidhanta, in interpreting Vedas and Agamas a Brihaspati, his feet illuminated by the jewels in the crowns of great Kings, without pride, expounding the path of righteousness, Sesha in human form, having subdued the internal enemies, his hair standing with ecstacy at the worship of Parama Purusha (Vishnu) a sun to the Lotus the Madhvacharya's, creed, disciple of Brahmanya Tirtha, Jiva in body as Brahma, Vyasatirtha Yatindra, a grant of Gowrapura, belonging to Hangal Seeme, with all usual details. And he forming into 30 shares distributed them to the God Rama of the Mutt and other Gods and to Brahmins as specified. The details are repeated in Kannada.

The Shasana was composed by Sabapathy and engraved by the carpenter Veerannacharya son of Mallana natha.

Usual final verse, Shares given to the Manager and 20 other brahmins.

(Sd.) SRI VIRUPAKSHA.

(25

Copy of Rayasa written by His Highness Sri Krishnarajendra Wadiar to Sri Vyasarayaswamigalu.

ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವರ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಕಾಂತ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾನಿಧಿತೀರ್ಥಶ್ರೀ ಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಪೂರ್ಣತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ಚರಣಸನ್ನಿಧಾನಂಗಳಿಗೆ.

ಶ್ರೀಮತ್ಪ್ರಿಯಶಿಷ್ಯ ಕೃಷ್ಣರಾಜಮಹೀಪತಿ ಕೃತಪ್ರಣತಿಪರಂಪರಾಪೂರ್ವಕ ವಿಜ್ಞಾಪನೆ—ಅದಾಗಿ ವಿರೋಧಿಕೃತು ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ೮ ಸ್ಥಿರವಾರದವರಿಗೆ ಶ್ರೀಗಳವರ ಚರಣಾನುಗ್ರಹದಿಂದ ಸರ್ವರು ಸಹಾ ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ. ಶ್ರೀಗಳವರು ನಿರಂತರನಿರಂತರಾಯವಾಗಿ ತಪಸ್ಸಾಮ್ರಾಜ್ಯವನ್ನನುಭವಿಸುವ ಬಗ್ಗೆ ಆಗಾಗ್ಗೆ ಆಶೀರ್ವಾದರೂಪಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು. ಸಾಂಪ್ರತಾ,

ಶ್ರೀರಂಗಪಟ್ಟಣದಬಳಿ ಕೊಪ್ಪಲಿಂದ ಈದಿವಸ ಅನುಗ್ರಯಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಕಳುಹಿಸಿದ ಶ್ರೀಮುಖ ಬಂದುಮುಟ್ಟಿ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡು ಕೃತಾರ್ಥರಾದೆವು ಸ್ವಾಮಿ—ತೀರ್ಥಯಾತ್ರಾರ್ಥವಾಗಿ ಶ್ರೀಗಳವರು ಹೊರಟು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಬಂದುಯಿದ್ದು ಅಲ್ಲಿಂದಾ ಹೊರಡುವವ್ಯಾಳೆದಲ್ಲಿ ಕೆಲವು ಮ್ಲೇಂಚರು ಒಂಟೇಮೇಲೆ ನಗಾರಿಯು ಹರಿತಛತ್ರವು ತಮ್ಮ ಜಾತೀಯವರಬಿರದು ಮರಕ್ಕೆ ಹ್ಯಾಗೆ ಬಂದೀತೆಂಬದಾಗಿಯೂ, ಈ ವ್ಯಾಜ್ಯ ಫೈಸಲಾಗುವವರಿಗೂ ಮುಂದಕ್ಕೆ ಹೋಗುವದಕ್ಕೆ ಆಗದೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಲ್ಲಿ ಪಿರ್ಯಾದು ಕೊಟ್ಟದ್ದಕ್ಕೆ ಪೂರ್ವಾರಭ್ಯ ಅನಾದಿಯಾಗಿ ಮರಕ್ಕೆ ಬಂದಂಥಾ ಬಿರುದಿಗೆ ಆಡ್ಡಿಯಿಲ್ಲವೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯವರು ಹೇಳಿರುವದು ಮುಂತಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿರುವದನ್ನ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡೆವು—ಸ್ವಾಮಿ—ಶ್ರೀಮರಕ್ಕೆ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರುಛತ್ರವೂ ಅನಾದಿಯಾಗಿ ಮರದ ಪರಂಪರೆಯಾಗಿ ಬಂದದ್ದೆಹೊರ್ತು ಹೊಸದಾಗಿ ಈಚಿಗೆ ಬಂದದ್ದು ಬ್ಯಾರೆಅಲ್ಲ. ಮಧ್ಯೆ ಕೆಲವುದಿವಸಕ್ಕೆ ಮುಂಜೆ ವಂದಾವತ್ತಿ ನಾವು ಶ್ವೇತಛತ್ರವನ್ನ ಒಪ್ಪಿಸಿದಕ್ಕೆ ನಮ್ಮ ಮರಕ್ಕೆ ಹಸರುಛತ್ರವೆ ಹೊರ್ತು ಶ್ವೇತಛತ್ರ ಸಂಪ್ರದಾಯವಿಲ್ಲವೆಂದು ಶ್ರೀಗಳವರು ಅಪ್ಪಣೆಕೊಡಿಸಿದ್ದರಿಂದ ಅನಂತರ ಹಸರುಛತ್ರವನ್ನೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಶಿದ್ದಾಯಿತು. ಈ ಮರದಲ್ಲಿ ಶ್ರೀ ವಿದ್ಯಾವಲ್ಲಭಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾಕಾಂತಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾನಿಧಿಸ್ವಾಮಿಗಳನ್ನ ಸಹಿತವಾಗಿ ನಾವು ಚರಣದರ್ಶನಮಾಡಿಧೇವೆ. ನಾವು ಕಂಡಾರಭ್ಯವಾಗಿ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರುಛತ್ರವು ಸಿದ್ಧವಾಗಿಧೆ. ಹೀಗಿರುವಲ್ಲಿ ಈ ಬಿರುದಿಗೆ ಎಲ್ಲಿಯೂ ಹರಕತ್ತು ಸಂಭವಿಸಲಾರದು. ಈ ವಿವರಚಿತ್ತದಲ್ಲಿ ಪರಾಂಬರಿಸಿ ಮುಂದೆ ಆಗಾಗ್ಗೆ ಶ್ರೀಗಳವರು ತಪಸ್ಸಾಮ್ರಾಜ್ಯವನ್ನನುಭವಿಸುತ್ತಾ ಇರುವ ಬಗ್ಗೆ ಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು.

ಇಂತಿ ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ ಮಾಡುವ ವಿಜ್ಞಾಪನೆ—ಸ್ವಾಮಿ.

ರುಜುವು ಶ್ರೀಕೃಷ್ಣಯೆಂದಿದೆ.

V. Sangha Press

(26

No 1918

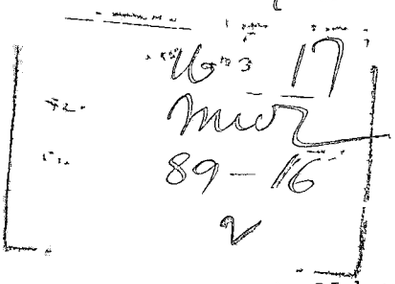
GEN. P. [illegible]

11 NOV 1916.

OFFICE OF THE PRIVATE SECRETARY TO
H. H THE MAHARAJA OF MYSORE,

Dated 10 ~~27~~. 11. 16.

743



Petition as shown below, to His Highness the Maharaja, is

transferred to the Secretary, General Department,

for disposal

No. 524 of 16. 17

By Order,

Rebecca

Private Secretary
to H. H. the Maharaja of Mysore.

GBPM—100—5 6-1916

127

To

His Highness

Col. Sir Sree Krishnaraja Wadiar Bahadur, G. C. S. I.,

Maharaja of Mysore.

MAY IT PLEASE YOUR HIGHNESS,

Your Highness' most loyal and obedient Memorialists, who are the disciples of Sri Vyasaraya Swami Mutt at Sosale, beg most respectfully to submit this, their humble representation, and to pray that Government Orders No. 756-66/ Muzrai 128-09-1 and No. 1815-20/ Muzari 165-15 dated the 13th September 1909 and 1st February 1916 respectively, on the subject of the scale for the first day's Bhiksha and other honours from Government for Gurus of important Mutts on their visit to Bangalore, may be graciously reconsidered by Your Highness, so far as they apply to Sri Vyasaraya Swami Mutt.

2. The Government Order of 1909 fixes a scale for the first day's Bhiksha on the occasion of the Gurus of important Mutts visiting Bangalore. The amount fixed for the Vyasaraya Swami and Raghavendra Swami Mutts is Rs. 75/- each, while that fixed for the Uttaradi Swami Mutt is Rs. 150/-, being double the amount allowed for each of the two former Mutts. It is understood from the order that these amounts are fixed with reference to the *status* of these Mutts as determined by the Muzrai Superintendent. Your Highness' humble Memorialists confess that they are not aware of the data on which the Muzrai Superintendent relied, in determining the status of the Mutts as given in the list prepared and submitted by him to Government. While Your Highness' Memorialists are fully aware that it is Your Highness' prerogative, as the fountain Head of all honours and privileges, to grant such honours and privileges to whomsoever it may please Your Highness to grant, they respectfully beg to point out that the position assigned by the Muzrai Superintendent to the Vyasaraya Swami Mutt below the Uttaradi Mutt is not fair, being incongruous with the past history and traditions of these Mutts, as Your Highness' Memorialists will endeavour to show.

3. The origin of the three Madhva Mutts may be briefly told thus:— Of the pupils of Sriman Madhvacharya, (1) Padmanabha Tirtha, (2) Narahari Tirtha, (3) Madhava Tirtha and (4) Akshobhya Tirtha were the most prominent and were all ordained as Sanyasis by Srimadacharya and ordered to succeed to his spiritual throne one after another. The third in succession from Akshobhya Tirtha was Sri Vidyadhi Raja. When this Swami fell ill and feared that his end was near, he ordained Sri Rajendra Tirtha as his successsor. The Swami having recovered from his illness and lived for sometime after, Rajendra Tirtha went out on his travels. While he was away travelling, Sri Vidyadhi Raja

fell ill once more and seeing no chance of recovery, ordained Sri Kavindra Tirtha, who was near at hand in his last moments. When Rajendra Tirtha returned from his travels and claimed the right of succession as "Asrama Jeshta," a compromise was effected and the spiritual jurisdiction of the original Mutt was divided between the two Swamis, Rajendra Tirtha having become the Head of what is at present known as Sri Vyasaraya Mutt and Kavindra Tirtha the Head of what has, since the division of jurisdiction, been called the Sri Uttaradi Mutt. The Vyasaraya Mutt is so called after one of its most distinguished Pitadhipatis, Sri Vyasaraya Swami, who was born at Bannur near T. Narasipur, of a poor Brahmin family, and was ordained by Brahmanya Tirtha Swami in Abbur near Channapatna and completed his studies under Sripadaraya Swami at Mulbagal. Some time after, the spiritual jurisdiction of the Uttaradi Mutt came to be divided into the present Uttaradi Mutt proper and Sri Raghavendra Swami Mutt of Mantralaya. So far, the equal status of the three Mutts, Your Highness' humble Memorialists submit, is beyond dispute. (Vide appendix showing the line of succession.)

4. Your Highness' humble Memorialists beg to submit that from the standpoint of achievements in the field of learning and literature, the Gurus of the Vyasaraya Swami Mutt hold a status which is unrivalled. Sri Vyasaraya Swami, after whom the Vyasaraya Mutt is called and who is otherwise known as Chandrikacharya, is acknowledged by all the Madhwa Mutts to be one of the triad known as *Munitraya*, namely, Sriman Madhvacharya, the Founder, Sri Jaya Tirtha or Teekacharya, the great commentator, and Sri Vyasaraya Swami, the author of the famous Vyasatraya, that is, Chandrika, Nyayamrita and Tarka Tandava. Besides Sri Vyasaraya Swami, the Mutt has had, among its Pitadhipathis, a galaxy of such distinguished Gurus as Sri Raghunatha Tirtha Swami, known as Sesha Chandrikacharya, Sri Ramachandra Tirtha Swami, known as Bhashya Deepikacharya, Sri Kambalur Ramachandra Tirtha Swami, Sri Vidyakanta Swami, and quite recently, Sri Vidya Ratnakara Tirtha Swami, who have all left a name for learning and sanctity.

5. As for the importance and influence of the Sri Raghavendra Swami Mutt, it is enough to say that Sri Raghavendra Swami's works are standard works of authority and are recognised as such by all the Madhva Mutts, including the Uttaradi Matt, and that there is no Madhva who is not a Votary of Sri Raghavendra Swami and there is hardly a Madhva household in which Sri Raghavendra Swami's Brindavana is not daily worshipped.

6. Among the privileges and marks of distinction which were granted to the Vysaraya Mutt by rulers and which are enjoyed by it up to this day, may be mentioned, the privilege granted by an Emperor of Delhi, of holding a green umbrella and of carrying the *Nagari* on a camel, the privilege of holding State Durbar and receiving the *Divatige Salam*—prerogatives of royalty, granted by a Hindu King of Vijayanagar. There are special honours shown to Sri Vyasaraya Mutt in holy places like Kanchi, Srirang-

am, Udupi and Tirupati, at which last place, the Swamis of the Mutt have the rare privilege of themselves offering worship to the deity on the first day of their arrival at the place, when the keys of the temple are handed over to the Swamis by the Archaks near Ghali Gopura. These privileges and marks of honour were won by Sri Vyasaraya Swami by his pre-eminence in learning and spiritual greatness and sanctity. The Swami had as disciples the renowned Sri Vijayendra Swami, the third Guru preceeding Sri Raghavendra Swami, Sri Vadiraja Swami of Sode Mutt, one of the eight Mutts ordained by Sriman Madhvacharya for the worship of Sri-Krishna at Udupi, Sri Purandara Das, Kanaka Das and others, and travelled over the length and breadth of India teaching Dwaita Philosophy and converting people to his creed. He established over 700 Hanumantaraya Temples and acquired extensive properties in various parts of South India and his name is perpetuated by the great reservoir known as Vyasa Samudra near Kandakur. An extract from a 'Shasana' copied from the Mysore inscriptions is appended to show his greatness and the extent to which he was revered by Krishnaraya of Vijayanagar.

7. It was Your Highness' illustrious grand-father, Sri Krishnaraja Wadiar Bahadur, so well known for the liberality with which His Highness established and supported religious and charitable institutions, that introduced into Mysore and endowed the Vyasaraya Swami, Uttaradi and Raghavendra Swami Mutts, which were then presided over by Sri Vidyavallabha Swami at Kumbakonam, Sri Satyadharma Swami at Savanur and Sri Sujanendra Swami at Mantralaya respectively. From the gifts of jewellery and other valuables made for the deities of the three Mutts, and honours granted to the Swamis, of all of which a full description is given in pages 317,318 and 319 of " Vamsaratnakara," it will be seen that His Highness Sri Krishnaraja Wadiar accorded equal treatment to all the three Mutts. The grant to the Vyasaraya Mutt for expenses incidental to worship and feeding was fixed at 150 varahas a month and the monthly grant for the Uttaradi Mutt for similar purposes was East India Company's rupees 526, which is the equivilant of 150 varahas granted to the Vyasaraya Mutt. Your Highness' humble Memorialists beg to submit that as between the Vyasaraya and Uttaradi Mutts at least, no difference of *status* and consequently no difference of grants was made by His Highness Sri Krishnaraja Wadiar. On the contrary, His Highness had the highest affectionate regard for the Swamis of the Vyasaraya Mutt., and was always solicitious to safeguard their honour and dignity as will be seen from a letter (of which a copy accompanies) addressed by His Highness to His Holiness Sri Vidyapurna Swami. It is evident also that he felt a sort of personal attachment to Sri Vidyavallabha Swami, Sri Vidyakanta Swami, Sri Vidyanidhi Swami and Sri Vidyapurna Swami, who were His Highness' contemporaries. That this feeling was quite natural, it is easy to see, from the fact that the Swamis were the Adhiphatis of a Mutt permanently located in His Highness' own territories., and were distinguished for their loyalty to the Mysore Throne no less than for their learning and sanctity.

8. Your Highness' Memorialists beg respectfully to submit that notwithstanding the above circumstances conclusively showing the equality of

status of these three Mutts, not only a distinction is made in respect of the amounts allowed to them, but also in the matter of the salute of guns, &c., to the Swamis on their visit to Bangalore. While this mark of honour was allowed to the Swamis of the Uttaradi Mutt on two occasions on which they visited Bangalore, it was denied to the distinguished predecessor of the present Swami of the Vyasaraya Mutt, on the occasion of His Holiness' visit to Bangalore in 1913. The Swami had this matter constantly in his thought, not so much for his own sake, for he was rigidly unostentatious but for the sake of the Mutt whose prestige was in his keeping for the time being. Your Highness' humble Memorialists respectfully submit that they feel this distinction invidious and they see with concern that it is causing unseemly bickerings among the followers of the three Mutts.

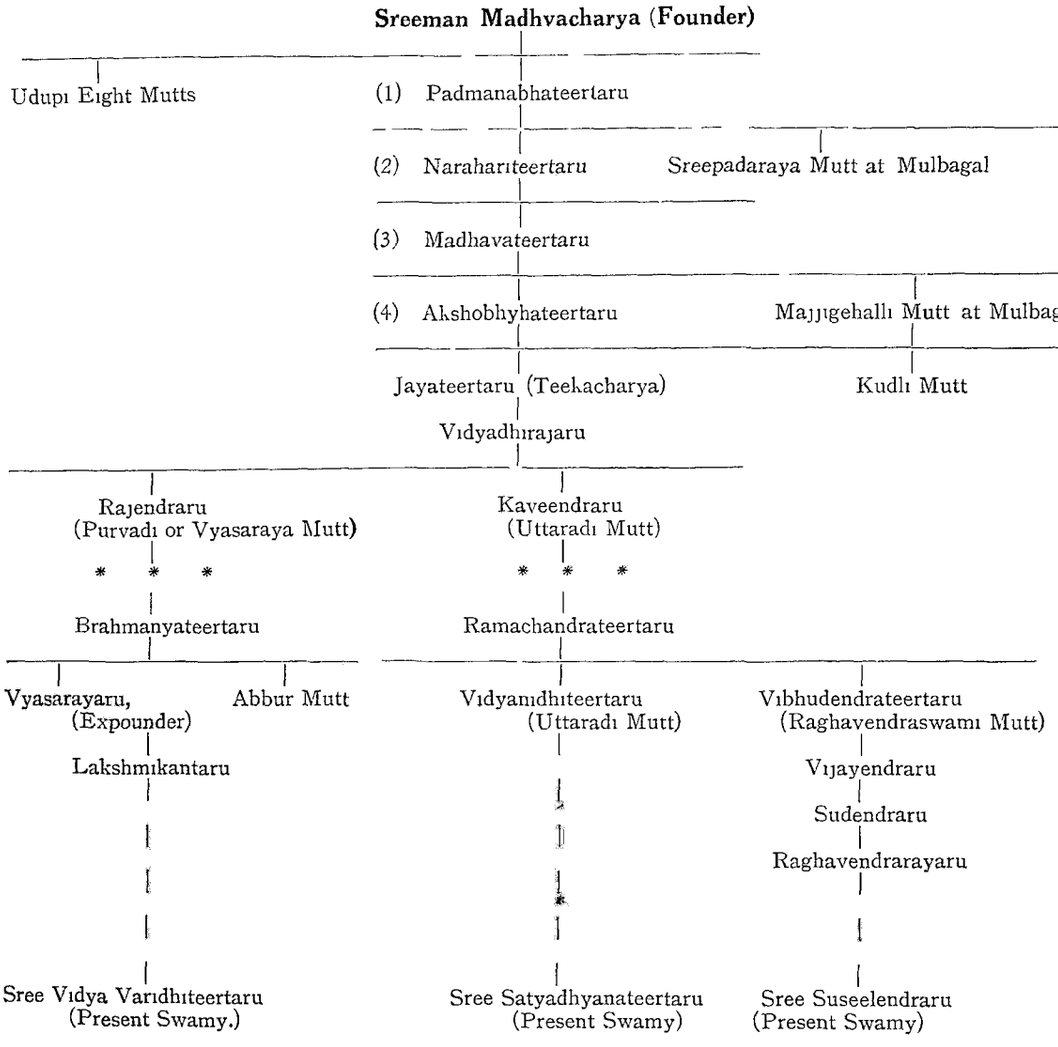
9. Your Highness' humble Memorialists therefore respectfully beg to approach Your Highness with the humble prayer that these ancient and historic institutions, brought in and planted by Your Highness' illustrious ancestor, possessing a strong hold on the reverence and devotion of a numerous body of Your Highness' loyal subjects who look up to them for light and leading in religious matters, and as such, having special claims on Your Highness' sympathy and support, may be graciously treated alike; in other words, that no distinction be made between the three Madhva Mutts, a prayer which, Your Highness' humble Memorialists fervently hope, will be considered reasonable and will meet with success, for which, they feel certain, there is ample warrant in Your Highness' love of sacred institutions, wonted fairness of mind and liberality of spirit.

For this act of justice and generosity, Your Highness' humble Memorialists shall, as in duty bound, ever pray.

1st Nov 1916.

Signature.	*Address.*
Sd/ R. Sundara Varadachariar	Under Secy to Govt Public Wks Dept
Shiba Rao	Retd Supdt, Govt Press Lech.
R. Raghunatha Rao	
R. Rao	
V. Nanjundiah Rao	
Narasinga Rao	Bar-at-Law. Economic Confce
Rangaswamy Rao Sahib	Secretary Industries & Commerce
M. Sreenivasulu S.	Advocate
M. Rangaiah	Ch Excise office
S. Narayana Rao	Advocate
R. Gundu Rao	advocate
G. Venkatachar Rao	Statistical clerk, Registration Branch, Dept of Public
Vasudevaya	Retd Assistant to the Director of Education

Origin and Growth of Madhva Mutts.



N. B.—Bhandarkeri Bhimankatte Mutt was founded by Achutaprekshacharya the Spiritual Guru of Sreeman Madhvacharya.

Subramania Mutt.—Is an independent Mutt founded by Madhvachar's brother Vishnuteertaru.

Udupi Eight Mutts founded by Sreeman Madhvacharya for worshipping Sree Krishna at Udupi in turn are :—

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(2) Adhamaru
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(5) Seeruru
(6) Sode
(7) Kannuru
(8) Pechavara

Sreepadaraya Mutt is a branch of the Mutt of Padmanabhateertaru with Head-quarters at Mulbagal.

Majjigehalli Mutt is a branch of the Mutt of Madhavateertaru with Head-quarters at Mulbagal.

Kudli Mutt is a branch of the Mutt of Akshobyateertaru with Head-quarters at Kudli.

None of the above have any connection with the direct successors of Sri Madhvacharya.

Other signatures are attached to the last page of the Memorial

No. 85. Page 33. Mysore Inscriptions.

DATE 1527 A.D.

BY KRISHNARAYA MAHARAYA made to the PARAMAHAMSA PARIVRAJAKA MAHATMA, who had seen to the farthest point of Grammar and Logic, his intelligence sporting like peacock among the six systems of Philosophy, chief establisher of Vaishnava Sidhanta, in interpreting Vedas and Agamas a Brihaspati, his feet illuminated by the jewels in the crowns of great Kings, without pride, expounding the path of righteousness, Sesha in human form, having subdued the internal enemies, his hair standing with ecstacy at the worship of Parama Purusha (Vishnu) a sun to the Lotus the Madhvacharya's, creed, disciple of Brahmanya Tirtha, Jiva in body as Brahma, Vyasatirtha Yatindra, a grant of Gowrapura, belonging to Hangal Seeme, with all usual details And he forming into 30 shares distributed them to the God Rama of the Mutt and other Gods and to Brahmins as specified The details are repeated in Kannada.

The Shasana was composed by Sabapathy and engraved by the carpenter Veerannacharya son of Mallana natha.

Usual final verse, Shares given to the Manager and 20 other brahmins.

(Sd.) SRI VIRUPAKSHA.

Copy of Rayasa written by His Highness Sri Krishnarajendra Wadiar to Sri Vyasarayaswamigalu.

ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವರ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಕಾಂತ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾನಿಧಿತೀರ್ಥಶ್ರೀ ಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾವೃಣತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ಚರಣಸನ್ನಿಧಾನಂಗಳಿಗೆ.

ಶ್ರೀಮತ್ಪ್ರಿಯಶಿಷ್ಯ ಕೃಷ್ಣರಾಜಮಹೀಪತಿ ಕೃತಪ್ರಣತಿಪರಂಪರಾಪೂರ್ವಕ ವಿಜ್ಞಾಪನೆ—ಅದಾಗಿ ವಿರೋಧಿಕೃತು ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ಲ ಸ್ಥಿರವಾರದವರಿಗೆ ಶ್ರೀಗಳವರ ಚರಣಾನುಗ್ರಹದಿಂದ ಸರ್ವರು ಸಹಾ ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ. ಶ್ರೀಗಳವರು ನಿರಂತರನಿರಂತರಾಯವಾಗಿ ತಪಸ್ಸಾಮ್ರಾಜ್ಯವನ್ನನುಭವಿಸುವ ಬಗ್ಗೆ ಆಗಾಗ್ಗೆ ಆಶೀರ್ವಾದರೂಪಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು. ಸಾಂಪ್ರತಾ,

ಶ್ರೀರಂಗಪಟ್ಟಣದಬಳಿ ಕೊಪ್ಪಲಿಂದ ಈದಿವಸ ಅನುಗ್ರಯಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಕಳುಹಿಸಿದ ಶ್ರೀಮುಖ ಬಂದುಮುಟ್ಟಿ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡು ಕೃತಾರ್ಥರಾದೆವು ಸ್ವಾಮಿ—ತೀರ್ಥಯಾತ್ರಾರ್ಥವಾಗಿ ಶ್ರೀಗಳವರು ಹೊರಟು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಬಂದುಯಿದ್ದು ಅಲ್ಲಿಂದಾ ಹೊರಡುವವ್ಯಾಳೆದಲ್ಲಿ ಕೆಲವು ಮ್ಲೇಂಚರು ಒಂಟೇಮೇಲೆ ನಗಾರಿಯು ಹರಿತಛತ್ರವು ತಮ್ಮ ಜಾತೀಯವರಬಿರದು ಮಠಕ್ಕೆ ಹ್ಯಾಗೆ ಬಂದೀತೆಂಬದಾಗಿಯೂ, ಈ ವ್ಯಾಜ್ಯ ಫೈಸಲಾಗುವವರಿಗೂ ಮುಂದಕ್ಕೆ ಹೋಗುವದಕ್ಕೆ ಆಗದೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಲ್ಲಿ ಪಿರ್ಯಾದು ಕೊಟ್ಟದ್ದಕ್ಕೆ ವೂರ್ವಾರಭ್ಯ ಅನಾದಿಯಾಗಿ ಮಠಕ್ಕೆ ಬಂದಂಥಾ ಬಿರುದಿಗೆ ಅಡ್ಡಿಯಿಲ್ಲವೆಂಬದಾಗಿ ತಾಲ್ಲುಕು ಕಚೇರಿಯವರು ಹೇಳಿರುವದು ಮುಂತಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿರುವದನ್ನ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡೆವು—ಸ್ವಾಮಿ—ಶ್ರೀಮಠಕ್ಕೆ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರು ಛತ್ರವೂ ಅನಾದಿಯಾಗಿ ಮಠದ ಪರಂಪರೆಯಾಗಿ ಬಂದದ್ದೆಹೊರ್ತು ಹೊಸದಾಗಿ ಈಚಿಗೆ ಬಂದದ್ದು ಬ್ಯಾರೆಅಲ್ಲ. ಮಧ್ಯೆ ಕೆಲವುದಿವಸಕ್ಕೆ ಮುಂಚೆ ವಂದಾವತ್ತಿಗೆ ನಾವು ಶ್ವೇತಛತ್ರವನ್ನ ಒಪ್ಪಿಸಿದಕ್ಕೆ ನಮ್ಮ ಮಠಕ್ಕೆ ಹಸರುಛತ್ರವೆ ಹೊರ್ತು ಶ್ವೇತಛತ್ರ ಸಂಪ್ರದಾಯವಿಲ್ಲವೆಂದು ಶ್ರೀಗಳವರು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ್ದರಿಂದ ಅನಂತರ ಹಸರುಛತ್ರವನ್ನೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಶಿದ್ದಾಯಿತು. ಈ ಮಠದಲ್ಲಿ ಶ್ರೀ ವಿದ್ಯಾವಲ್ಲಭಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾಕಾಂತಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾನಿಧಿಸ್ವಾಮಿಗಳನ್ನ ಸಹಿತವಾಗಿ ನಾವು ಚರಣದರ್ಶನಮಾಡಿದ್ದೇನೆ. ನಾವು ಕಂಡಾರಭ್ಯವಾಗಿ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರುಛತ್ರವು ಸಿದ್ಧವಾಗಿದೆ. ಹೀಗಿರುವಲ್ಲಿ ಈ ಬಿರುದಿಗೆ ಎಲ್ಲಿಯೂ ಹರಕತ್ತು ಸಂಭವಿಸಲಾರದು. ಈ ವಿವರಚಿತ್ತದಲ್ಲಿ ಪರಾಂಬರಿಸಿ ಮುಂದೆ ಆಗಾಗ್ಗೆ ಶ್ರೀಗಳವರು ತಪಸ್ಸಾಮ್ರಾಜ್ಯವನ್ನನುಭವಿಸುತ್ತಾ ಇರುವ ಬಗ್ಗೆ ಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು.

ಇಂತಿ ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ ಮಾಡುವ ವಿಜ್ಞಾಪನೆ—ಸ್ವಾಮಿ.

ರುಜುವು ಶ್ರೀಕೃಷ್ಣಯೆಂದಿದೆ.

V. Sangha Press.

Signature.	*Address.*
K Krishna Venkatesa Rao.	Muniadar of Peramoor. Srirangam.
P. Hariachariar	Mirasdar Srirangam
K. Narayana Rao.	Karnam Srirangam
S. Ranganatha Ayyar. B.A.	Muniadar of Thanadar. Srirangam (Clerk. Collector's office Trichy)
C. Ammudhu	Retired Sub Orderly Pudukottai State & Now living at Srirangam.
K. Venkata Row.	Muniadar Jr. magr. Srm. Clerk Vakil Cottai Taluk Madura District
Ramu Rao,	Translator, District Court Trichinopoly
Huniah	Vakils Clerk " "
A. Subbiah	Hariappa Naicker.
Pichamadu	Ramaya. " "
N. Ranga Rao.	Clerk in Co operative Society Ltd. Bangalore
N. Narasimha Rao.	Storekeeper. W.S. Division. Bangalore
Bhima Rao.	Clerk Office of the Registrar of Lic &
Thirumalai Rao	
Srinivasa Rao	Excise Asstt. Inspector Bangalore
K. Krishnamachari	Sub Inspector
	Sub Inspector of Police, Nawakanch

Signature. Address.

[illegible]

[illegible]

[illegible]

1 Srinivasa Rao, clerk. collector's office
Trichinopoly Camp - Srirangam

Sheray Giri Rao. Inamdar North adyavalayam St
Srirangam
R. Raganandra Rao clerk Malaigai North Uttra Street
C. A. Rama Rao Gym. Instructor Srirangam
Municipality.
S. Rajotheeva Rao. clerk. St. Comp Srirangam
M. Srinivasa Ariar. Sreerangam

Venkata Rao
Pandit S. P. G College. Trichinopoly

M. Ranganatha Iyer Inamdar & merchant
Nagapatnam. Camp Sreerangam
C. A. Krishnamanuchi Rao. Assistant master
The High School, Srirangam.

Dhungadu Ramanuja Rao Inspector of
Devastanam clerk Srirangam

[illegible]

[illegible] Srirangam Head sub Inspector of
Devastanams

[illegible]

Ven Vijaya Rao Kondiampet Inamdar.

L. Venkatramana Jr village Munsiff Kondiampet
S. Vaikuntha Iyer Head Assistant. Kondiampet. Inamdar
(Big House)

Schools and Mirasidar, Kondiampet

Gopala Row Son of Ramachar Mirasidar of Kondy
Kempet.

Y. Varadaya Row son of Subba Row Mirasdar Kondiampet
Trichinopoly

K. Srinivasa Rao. Kondiampet

R. Narayanaswamy Chetty Trichinopoly

Kondiampet Pincher Post office

Thirumalrai

Mangalam Mirasidar. Srirangam

R Narasinga Rau. Cash. office S & R.

S. Srinivasa Rau, Head Clerk, District
Medical & Sanitary Officer's Office, Trichinopoly

M S Ramachandra Rao, Clerk. Dt Forest Office
Trichinopoly

S. Venkoba Rau, High Court Vakeel & Municipal Councillor,
East Ariar Street, Trichinopoly

T K Ramaroo's clerk Lawyers companion

office Madhwa vilas. Trichinopoly.

P. R. Sanjiva Rao Accountant Collector's office Trich

K. Lakshmi Narayanachar, clerk, Sub Court Tri

L. Ranga Rao, Mirasdar, Mahendramangalam x Trichy.

M. Thothadri Pillai Mirasdar Trichinopoly

formerly native of Mahattai. Mysore

Madhwa Stamp Vendor Revenue

Divisional office Trichinopoly

S. Hiriyala, Mirasdar, Srirangam Village,

Trichinopoly.

Mr Muthuswami Aiyar, retired Trichinopoly

B.A. B.L.

Mr Narayanaswami Pensioner Rly Station

Sri. Ramachandra Iyer. Son of Sri.

Krishnier Late Peshkar. Trichinopoly

T K Ramakrishna Rao, Auto clerk, District

Court, Trichinopoly.

Lt Hadow. H.Q. Police Sub Inspector

Trichinopoly

Mr Ramachandra Rao Clerk Registrar's office

Veeraswara Rao 68. Puzhi street Trichinopoly

1 Ramadoss Rateree Senior cashier Sd R Trichinopoly
2 Srinivasa Iyer. Dr M. Duraiswamy Trichy Taluq
Rao Dharmaraj
Bamiraoretty. Son of Sarasakavi Sarvabhouma
Mysore Krishnachariar of Thuthipattu
Daranallur. Trichinopoly

S. Nagarajachariar Son of Seshagiriachariar, Daranallur, Trichinopoly

R Venkatarajaua Rao Son of Rama Rao Merchant. Trichinopoly
S. Venkatabhadra Rao; Clerk, S.I.R, Trichinopoly
R Narasimhan Clerk
V Hari Rao Sundaravadoo Street Clerk S.I.Ry
K.L. Krishna Rao, Clerk, Chief Auditors
office, S.I.Ry Trichinopoly
Son of Retired Dy Collector Mr K.V. Lakshmana Rao.
R Venkataramanayya clerk S.I.Ry Srirangam
Tank street Trichy.
M Venkatachalapathy Mullikkarumbur Mannida, Taluq
V. Seshu Rao Village munsiff
S. Venkatadas Clerk S.I.Ry Trichinopoly.
C.L. Srinivasa Rao, Assistant S.P.G. Mission School, Trichy.
N.S. Krishna Rao. Assistant teacher Srirangam.
[illegible]
29
Krishnaiya son of Krishnaiya Srirangam.
S. Narasimhachari. 1. Asst Samastha adyayanadaru
Ely. School. Srirangam

M. Narasimhamurthy

B.S. Narasimhamurthy

H. Nageshwar Rao

M Krishna Rao

Retired HD clerk

V. S. [illegible]

B. [illegible]

[illegible]

N. K. Raghavendra [illegible]

[illegible]

[illegible]

[illegible]

K. Laxmikantha

M Lakshmipathi

[illegible]

G. Putta Raju

[illegible]

L. Narasinga Rao

B. Ananthakrishnachar

T. Krishna Murthy

L. Chickmaralappa

[illegible]

[illegible]
ಪ.ಶ್ರೀನಿವಾಸಾಚಾರ್ಯ

[illegible]
ವಿಜಯೀಂದ್ರರಾಘವೇಂದ್ರಾಚಾರ್

Kinnera Rao, B.A., B.L.,
High Court Vakil,
Veeddapalu,
Madras Presy

K. L. Ramachandra Rao son of Venkatappayya Karanam
Inamdar Ryotwari

K. L. Testimonials.
Inamdar Ryotwari
K. Venkatachellamuthu Petitioner against Respondent
Respondent
Petitioner
V. Venkatasubramani
Inamdar
Ryotwari
Kinnera Rao son of Venkatappayya Karanam
Deputy Registrar Bellamkonda Taluk.
K. V. Sarangapani Rao asstt teacher
Mpl High School
D. A. Padmanabharao Karnam
Telegraphist Gooty
Telegraphs Bangalore
K. S. Subramanyam Karnam
Assistant Rec. Registrar
Coimbatore Inamdar Lands Retired

Balalaraswati.

S. Rama Rao

M. Chandrika

G. Raghavendrachar

K. Srinivasa Rao

Rama Rao. B.A. Mys

B. L. Shamrao d. 70

Akola (Berar)

B. Narsingarao.

Venkatarayappa

S. R. Subbachar

S. Sreenivasa Rao

R. Subbach

Ramachandrachar

K. Madhu Rao.

Ramachandrachar

Hanumanthu Rao

Gopalachar

Ganeshpanthkar

Krishnaji Konar Kalas

Mysore

Advocate, Printeyabad Road

Mysore.

Manager College Hostel Mysore

Mysore District Treasury, Mysore.

Son in law of retired amildar

Mysore city

Ramanidas Road, Mysore

Coimbatore

V. Ramayanadas Clerk, Collectors Office Coimbatore

Dhanumuddin Do

K. S. Gopalakrishna Do

Venkatachari - Fy. Accountant. Do

[illegible]

C.V. Rama Rao Asst Conductor P.W.D. Volkart Bros Coimbatore

S. N. Ramakrishna Rao, Head clerk Taluk Board Coimbatore

[illegible] Coimbatore Police office

T. S. Venkataramana Aiyar, B.A.L.T. Lecturer, Coimbatore C.L.S.

V. R. Venkata Rao B.A. B.L. Pleader Coimbatore

V. Venkataramana Rao B.A.B.L. Pleader, Coimbatore

D. Thumuchetty Pleader Erode 16.7.16

Dhanumanalgar Pleader Erode

[illegible] ERODE.

C. Subbarao, late Head Master, C.M. High School, Erode

C. Subbarao, B.A., First Grade Pleader, Erode

Ramakrishna. Retired Sub Registrar Coimbatore

C. S. Narainaswami, Retired Dt. Court Sheristadar

Krishnamurthi Rao 22/7/16 Lapidary Engineer's office P.W.D. Coimbatore.

K. V. Saminathan Kapha Street Coimbatore

K. Ramachandra Rao Lotus Villa, Park Town Coimbatore.

S. R. Anantakrishna Mudaliar.

L. V. Sundaram Rao B.A. Head Clerk P.W.D. Coimbatore

Udipi Sitaramacharya

Udipi Venkataramanacharya

D. Subbammachar

GBPM—1,000—28 10 16

(57)

OFFICE OF THE PRIVATE SECRETARY
TO HIS HIGHNESS THE MAHARAJA OF MYSORE,

No. 3688/1

Mysore, 28th March 1917
29

1640

16-17
89-16

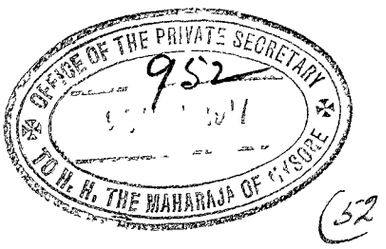
Petition, as shown below, to His Highness the Maharaja is transferred to the Secretary to the Government of His Highness the Maharaja of Mysore, General Department, Bangalore, ~~for~~ in continuation of this office No. 1918 dated 1.11.1916.

No. 952 of 16-17

By Order,

M. R. Balakrishna
~~Asst~~ *Private Secretary*
to His Highness the Maharaja of Mysore.

GBPM—1,000—28-10-16.



To

His Highness

Col. Sir Sree Krishnaraja Wadiar Bahadur, G. C. S. I.,

Maharaja of Mysore.

MAY IT PLEASE YOUR HIGHNESS,

Your Highness' most loyal and obedient Memorialists, who are the disciples of Sri Vyasaraya Swami Mutt at Sosale, beg most respectfully to submit this, their humble representation, and to pray that Government Orders No. 756-66/ Muzrai 128-09-1 and No. 1815-20/ Muzari 165-15 dated the 13th September 1909 and 1st February 1916 respectively, on the subject of the scale for the first day's Bhiksha and other honours from Government for Gurus of important Mutts on their visit to Bangalore, may be graciously reconsidered by Your Highness, so far as they apply to Sri Vyasaraya Swami Mutt.

2. The Government Order of 1909 fixes a scale for the first day's Bhiksha on the occasion of the Gurus of important Mutts visiting Bangalore. The amount fixed for the Vyasaraya Swami and Raghavendra Swami Mutts is Rs. 75/- each, while that fixed for the Uttaradi Swami Mutt is Rs. 150/-, being double the amount allowed for each of the two former Mutts. It is understood from the order that these amounts are fixed with reference to the *status* of these Mutts as determined by the Muzrai Superintendent. Your Highness' humble Memorialists confess that they are not aware of the data on which the Muzrai Superintendent relied, in determining the status of the Mutts as given in the list prepared and submitted by him to Government. While Your Highness' Memorialists are fully aware that it is Your Highness' prerogative, as the fountain Head of all honours and privileges, to grant such honours and privileges to whomsoever it may please Your Highness to grant, they respectfully beg to point out that the position assigned by the Muzrai Superintendent to the Vyasaraya Swami Mutt below the Uttaradi Mutt is not fair, being incongruous with the past history and traditions of these Mutts, as Your Highness' Memorialists will endeavour to show.

3. The origin of the three Madhva Mutts may be briefly told thus:— Of the pupils of Sriman Madhvacharya, (1) Padmanabha Tirtha, (2) Narahari Tirtha, (3) Madhava Tirtha and (4) Akshobhya Tirtha were the most prominent and were all ordained as Sanyasis by Srimadacharya and ordered to succeed to his spiritual throne one after another. The third in succession from Akshobhya Tirtha was Sri Vidyadhi Raja. When this Swami fell ill and feared that his end was near, he ordained Sri Rajendra Tirtha as his successsor. The Swami having recovered from his illness and lived for sometime after, Rajendra Tirtha went out on his travels. While he was away travelling, Sri Vidyadhi Raja

fell ill once more and seeing no chance of recovery, ordained Sri Kavindra Tirtha, who was near at hand in his last moments. When Rajendra Tirtha returned from his travels and claimed the right of succession as "Asrama Jeshta," a compromise was effected and the spiritual jurisdiction of the original Mutt was divided between the two Swamis, Rajendra Tirtha having become the Head of what is at present known as Sri Vyasaraya Mutt and Kavindra Tirtha the Head of what has, since the division of jurisdiction, been called the Sri Uttaradi Mutt. The Vyasaraya Mutt is so called after one of its most distinguished Pitadhipatis, Sri Vyasaraya Swami, who was born at Bannur near T. Narasipur, of a poor Brahmin family, and was ordained by Brahmanya Tirtha Swami in Abbur near Channapatna and completed his studies under Sripadaraya Swami at Mulbagal. Some time after, the spiritual jurisdiction of the Uttaradi Mutt came to be divided into the present Uttaradi Mutt proper and Sri Raghavendra Swami Mutt of Mantralaya. So far, the equal status of the three Mutts, Your Highness' humble Memorialists submit, is beyond dispute. (Vide appendix showing the line of succession.)

4. Your Highness' humble Memorialists beg to submit that from the standpoint of achievements in the field of learning and literature, the Gurus of the Vyasaraya Swami Mutt hold a status which is unrivalled. Sri Vyasaraya Swami, after whom the Vyasaraya Mutt is called and who is otherwise known as Chandrikacharya, is acknowledged by all the Madhwa Mutts to be one of the triad known as *Munitraya*, namely, Sriman Madhvacharya, the Founder, Sri Jaya Tirtha or Teekacharya, the great commentator, and Sri Vyasaraya Swami, the author of the famous Vyasatraya, that is, Chandrika, Nyayamrita and Tarka Tandava. Besides Sri Vyasaraya Swami, the Mutt has had, among its Pitadhipathis, a galaxy of such distinguished Gurus as Sri Raghunatha Tirtha Swami, known as Sesha Chandrikacharya, Sri Ramachandra Tirtha Swami, known as Bhashya Deepikacharya, Sri Kambalur Ramachandra Tirtha Swami, Sri Vidyakanta Swami, and quite recently, Sri Vidya Ratnakara Tirtha Swami, who have all left a name for learning and sanctity.

5. As for the importance and influence of the Sri Raghavendra Swami Mutt, it is enough to say that Sri Raghavendra Swami's works are standard works of authority and are recognised as such by all the Madhva Mutts, including the Uttaradi Matt, and that there is no Madhva who is not a Votary of Sri Raghavendra Swami and there is hardly a Madhva household in which Sri Raghavendra Swami's Brindavana is not daily worshipped.

6. Among the privileges and marks of distinction which were granted to the Vysaraya Mutt by rulers and which are enjoyed by it up to this day, may be mentioned, the privilege granted by an Emperor of Delhi, of holding a green umbrella and of carrying the *Nagari* on a camel, the privilege of holding State Durbar and receiving the *Divatige Salam*—prerogatives of royalty, granted by a Hindu King of Vijayanagar. There are special honours shown to Sri Vyasaraya Mutt in holy places like Kanchi, Srirang-

am, Udupi and Tirupati, at which last place, the Swamis of the Mutt have the rare privilege of themselves offering worship to the deity on the first day of their arrival at the place, when the keys of the temple are handed over to the Swamis by the Archaks near Ghali Gopura. These privileges and marks of honour were won by Sri Vyasaraya Swami by his pre-eminence in learning and spiritual greatness and sanctity. The Swami had as disciples the renowned Sri Vijayendra Swami, the third Guru preceeding Sri Raghavendra Swami, Sri Vadiraja Swami of Sode Mutt, one of the eight Mutts ordained by Sriman Madhvacharya for the worship of Sri-Krishna at Udupi, Sri Purandara Das, Kanaka Das and others, and travelled over the length and breadth of India teaching Dwaita Philosophy and converting people to his creed. He established over 700 Hanumantaraya Temples and acquired extensive properties in various parts of South India and his name is perpetuated by the great reservoir known as Vyasa Samudra near Kandakur. An extract from a 'Shasana' copied from the Mysore inscriptions is appended to show his greatness and the extent to which he was revered by Krishnaraya of Vijayanagar.

7. It was Your Highness' illustrious grand-father, Sri Krishnaraja Wadiar Bahadur, so well known for the liberality with which His Highness established and supported religious and charitable institutions, that introduced into Mysore and endowed the Vyasaraya Swami, Uttaradi and Raghavendra Swami Mutts, which were then presided over by Sri Vidyavallabha Swami at Kumbakonam, Sri Satyadharma Swami at Savanur and Sri Sujanendra Swami at Mantralaya respectively. From the gifts of jewellery and other valuables made for the deities of the three Mutts, and honours granted to the Swamis, of all of which a full description is given in pages 317,318 and 319 of " Vamsaratnakara," it will be seen that His Highness Sri Krishnaraja Wadiar accorded equal treatment to all the three Mutts. The grant to the Vyasaraya Mutt for expenses incidental to worship and feeding was fixed at 150 varahas a month and the monthly grant for the Uttaradi Mutt for similar purposes was East India Company's rupees 526, which is the equivilant of 150 varahas granted to the Vyasaraya Mutt. Your Highness' humble Memorialists beg to submit that as between the Vyasaraya and Uttaradi Mutts at least, no difference of *status* and consequently no difference of grants was made by His Highness Sri Krishnaraja Wadiar. On the contrary, His Highness had the highest affectionate regard for the Swamis of the Vyasaraya Mutt., and was always solicitious to safeguard their honour and dignity as will be seen from a letter (of which a copy accompanies) addressed by His Highness to His Holiness Sri Vidyapurna Swami. It is evident also that he felt a sort of personal attachment to Sri Vidyavallabha Swami, Sri Vidyakanta Swami, Sri Vidyanidhi Swami and Sri Vidyapurna Swami, who were His Highness' contemporaries. That this feeling was quite natural, it is easy to see, from the fact that the Swamis were the Adhiphatis of a Mutt permanently located in His Highness' own territories., and were distinguished for their loyalty to the Mysore Throne no less than for their learning and sanctity.

8. Your Highness' Memorialists beg respectfully to submit that notwithstanding the above circumstances conclusively showing the equality of

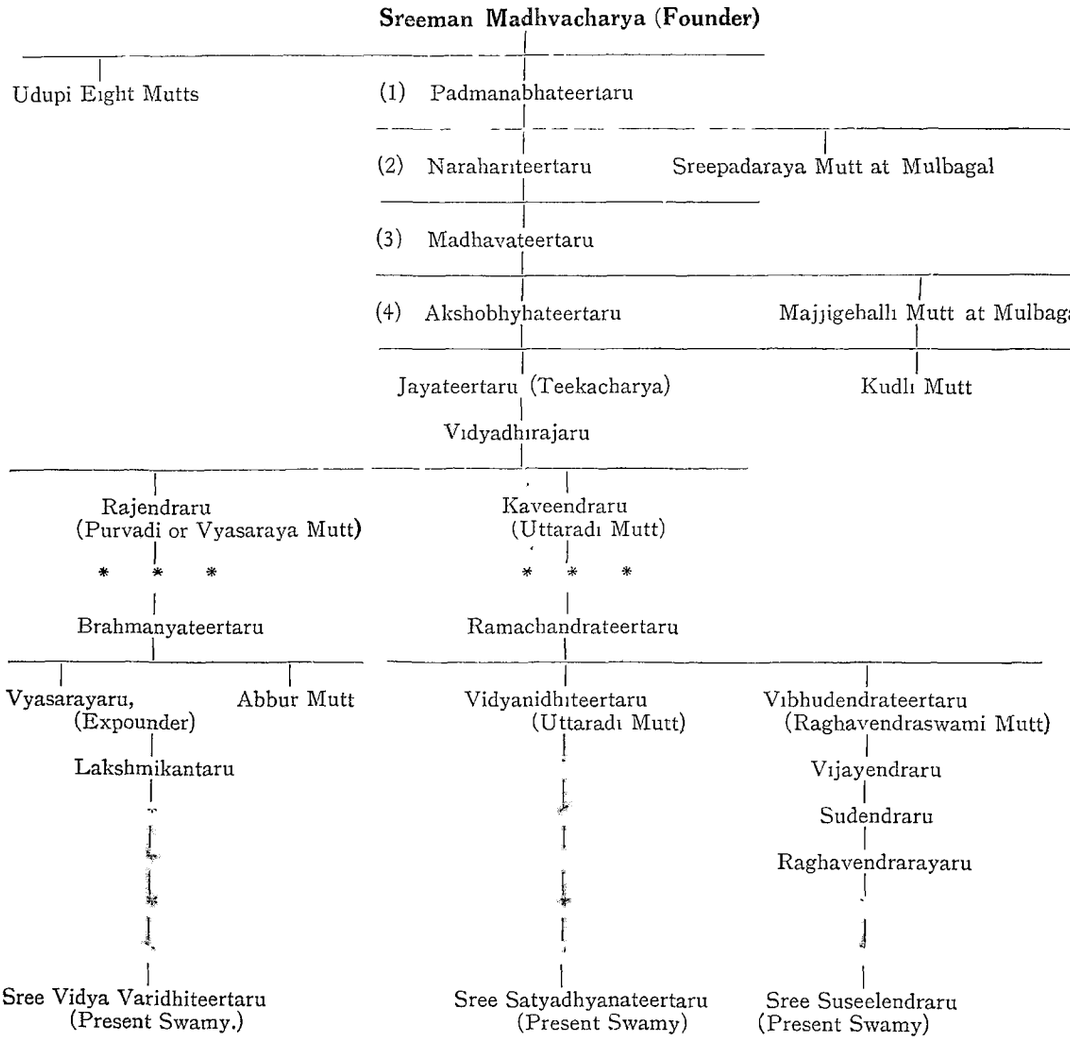
status of these three Mutts, not only a distinction is made in respect of the amounts allowed to them, but also in the matter of the salute of guns, &c., to the Swamis on their visit to Bangalore. While this mark of honour was allowed to the Swamis of the Uttaradi Mutt on two occasions on which they visited Bangalore, it was denied to the distinguished predecessor of the present Swami of the Vyasaraya Mutt, on the occasion of His Holiness' visit to Bangalore in 1913. The Swami had this matter constantly in his thought, not so much for his own sake, for he was rigidly unostentatious but for the sake of the Mutt whose prestige was in his keeping for the time being. Your Highness' humble Memorialists respectfully submit that they feel this distinction invidious and they see with concern that it is causing unseemly bickerings among the followers of the three Mutts.

9. Your Highness' humble Memorialists therefore respectfully beg to approach Your Highness with the humble prayer that these ancient and historic institutions, brought in and planted by Your Highness' illustrious ancestor, possessing a strong hold on the reverence and devotion of a numerous body of Your Highness' loyal subjects who look up to them for light and leading in religious matters, and as such, having special claims on Your Highness' sympathy and support, may be graciously treated alike; in other words, that no distinction be made between the three Madhva Mutts, a prayer which, Your Highness' humble Memorialists fervently hope, will be considered reasonable and will meet with success, for which, they feel certain, there is ample warrant in Your Highness' love of sacred institutions, wonted fairness of mind and liberality of spirit.

For this act of justice and generosity, Your Highness' humble Memorialists shall, as in duty bound, ever pray.

Signature. *Address.*

Origin and Growth of Madhva Mutts.



N. B.—Bhandarkeri Bhimankatte Mutt was founded by Achutaprekshacharya the Spiritual Guru of Sreeman Madhvacharya.

Subramania Mutt.—Is an independent Mutt founded by Madhvachar's brother Vishnuteertaru.

Udupi Eight Mutts founded by Sreeman Madhvacharya for worshipping Sree Krishna at Udupi in turn are :—

(1) Palamaru
(2) Adhamaru
(3) Krishnapura
(4) Puttege
(5) Seeruru
(6) Sode
(7) Kannuru
(8) Pechavara

Sreepadaraya Mutt is a branch of the Mutt of Padmanabhateertaru with Head-quarters at Mulbagal.

Majjigehalli Mutt is a branch of the Mutt of Madhavateertaru with Head-quarters at Mulbagal.

Kudli Mutt is a branch of the Mutt of Akshobyateertaru with Head-quarters at Kudli.

None of the above have any connection with the direct successors of Sri Madhvacharya.

No. 85. Page 33. Mysore Inscriptions.

DATE 1527 A.D.

BY KRISHNARAYA MAHARAYA made to the PARAMAHAMSA PARIVRAJAKA MAHATMA, who had seen to the fartherest point of Grammar and Logic, his intelligence sporting like peacock among the six systems of Philosophy, chief establisher of Vaishnava Sidhanta, in interpreting Vedas and Agamas a Brihaspati, his feet illuminated by the jewels in the crowns of great Kings, without pride, expounding the path of righteousness, Sesha in human form, having subdued the internal enemies, his hair standing with ecstacy at the worship of Parama Purusha (Vishnu) a sun to the Lotus the Madhvacharya's, creed, disciple of Brahmanya Tirtha, Jiva in body as Brahma, Vyasatirtha Yatindra, a grant of Gowrapura, belonging to Hangal Seeme, with all usual details. And he forming into 30 shares distributed them to the God Rama of the Mutt and other Gods and to Brahmins as specified. The details are repeated in Kannada.

The Shasana was composed by Sabapathy and engraved by the carpenter Veerannacharya son of Mallana natha.

Usual final verse, Shares given to the Manager and 20 other brahmins.

(Sd.) SRI VIRUPAKSHA.

7

Copy of Rayasa written by His Highness Sri Krishnarajendra Wadiar to Sri Vyasarayaswamigalu.

ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದಾಮಚಂದ್ರದೇವರ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾ ಕಾಂತ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾನಿಧಿತೀರ್ಥಶ್ರೀ ಪಾದಂಗಳವರ ಕರಕ ಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾವೃಣ್ಣತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ಚರಣಸನ್ನಿಧಾನಂಗಳಿಗೆ.

ಶ್ರೀಮತ್ಪ್ರಿಯಶಿಷ್ಯ ಕೃಷ್ಣರಾಜಮಹೀಪತಿ ಕೃತಸ್ಪಣತಿಪರಂಪರಾಪೂರ್ವಕ ವಿಜ್ಞಾಪನೆ—ಇದಾಗಿ ವಿರೋಧಿಕೃತು ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ೮ ಸ್ಥಿರವಾರದವರಿಗೆ ಶ್ರೀಗಳವರ ಚರಣಾನುಗ್ರಹದಿಂದ ಸರ್ವರು ಸಹಾ ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ. ಶ್ರೀಗಳವರು ನಿರಂತರನಿರಂತರಾಯವಾಗಿ ತಪಸ್ಸಾಮ್ರಾಜ್ಯ ವನ್ನನುಭವಿಸುವ ಬಗ್ಗೆ ಆಗಾಗ್ಗೆ ಆಶೀರ್ವಾದರೂಪಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು. ಸಾಂಪ್ರತಾ,

ಶ್ರೀರಂಗಪಟ್ಟಣದಬಳಿ ಕೊಪ್ಪಲಿಂದ ಈದಿವಸ ಅನುಗ್ರಯಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಕಳುಹಿಸಿದ ಶ್ರೀಮುಖ ಬಂದುನುಟ್ಟಿ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡು ಕೃತಾರ್ಥರಾದೆವು ಸ್ವಾಮಿ—ತೀರ್ಥಯಾತ್ರಾರ್ಥವಾಗಿ ಶ್ರೀಗಳವರು ಹೊರಟು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಬಂದುಯಿದ್ದು ಅಲ್ಲಿಂದಾ ಹೊರಡುವವ್ಯಾಳೆದಲ್ಲಿ ಕೆಲವು ಮ್ಲೇಂಚರು ಒಂಟೇಮೇಲೆ ನಗಾರಿಯು ಹರಿತಛತ್ರವು ತಮ್ಮ ಜಾತೀಯವರಬಿರದು ಮರಕ್ಕೆ ಹ್ಯಾಗೆ ಬಂದೀತೆಂಬದಾಗಿಯೂ, ಈ ವ್ಯಾಜ್ಯ ಫೈಸಲಾಗುವವರಿಗೂ ಮುಂದಕ್ಕೆ ಹೋಗುವದಕ್ಕೆ ಆಗದೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಲ್ಲಿ ಪಿರ್ಯಾದು ಕೊಟ್ಟದ್ದಕ್ಕೆ ವೂರ್ವಾಪರ್ಯ ಅನಾದಿಯಾಗಿ ಮರಕ್ಕೆ ಬಂದಂಧಾ ಬಿರುದಿಗೆ ಅಡ್ಡಿಯಿಲ್ಲವೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯವರು ಹೇಳಿರುವದು ಮುಂತಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿ ರುವದನ್ನ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡೆವು—ಸ್ವಾಮಿ—ಶ್ರೀಮಠಕ್ಕೆ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರು ಛತ್ರವೂ ಅನಾದಿಯಾಗಿ ಮಠದ ಪರಂಪರೆಯಾಗಿ ಬಂದದ್ದೆಹೊರ್ತು ಹೊಸದಾಗಿ ಈಚಿಗೆ ಬಂದದ್ದು ಬ್ಯಾರೆಅಲ್ಲ. ಮಧ್ಯೆ ಕೆಲವುದಿವಸಕ್ಕೆ ಮುಂಚೆ ವಂದಾವತ್ತಿ ನಾವು ಶ್ವೇತಛತ್ರವನ್ನ ಒಪ್ಪಿಸಿದಕ್ಕೆ ನಮ್ಮ ಮಠಕ್ಕೆ ಹಸರುಛತ್ರವೆ ಹೊರ್ತು ಶ್ವೇತಛತ್ರ ಸಂಪ್ರದಾಯವಿಲ್ಲವೆಂದು ಶ್ರೀಗಳವರು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ್ದರಿಂದ ಅನಂತರ ಹಸರುಛತ್ರವನ್ನೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಶಿದ್ದಾಯಿತು. ಈ ಮಠದಲ್ಲಿ ಶ್ರೀ ವಿದ್ಯಾ ವಲ್ಲಭಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾಕಾಂತಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾನಿಧಿಸ್ವಾಮಿಗಳನ್ನ ಸಹಿತವಾಗಿ ನಾವು ಚರಣದರ್ಶನಮಾಡಿದ್ದೇನೆ. ನಾವು ಕಂಡಾರಭ್ಯವಾಗಿ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರುಛತ್ರವು ಸಿದ್ಧ ವಾಗಿದೆ. ಹೀಗಿರುವಲ್ಲಿ ಈ ಬಿರುದಿಗೆ ಎಲ್ಲಿಯೂ ಹರಕತ್ತು ಸಂಭವಿಸಲಾರದು. ಈ ವಿವರಚಿತ್ತದಲ್ಲಿ ಪರಾಂಬರಿಸಿ ಮುಂದೆ ಆಗಾಗ್ಗೆ ಶ್ರೀಗಳವರು ತಪಸ್ಸಾಮ್ರಾಜ್ಯವನ್ನನುಭವಿಸುತ್ತಾ ಇರುವ ಬಗ್ಗೆ ಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು.

ಇಂತಿ ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ ಮಾಡುವ ವಿಜ್ಞಾಪನೆ—ಸ್ವಾಮಿ.

ರುಜುವು ಶ್ರೀಕೃಷ್ಣಯೆಂದಿದೆ.

V. Sangha Press.

7 H H. 819 - 159

No.2213

OFFICE OF THE PRIVATE SECRETARY TO

H. H. THE MAHARAJA OF MYSORE.

DATED ,6th November 1917.

LETTER No., 829

12 18

Hungra

89-16

4

The accompanying Memorial dated 20th October 1917 from Mr. T. Lakshminarasimha Rao, B.A., B.L., Kankanhalli Road, Basavanagudi Extension, Bangalore, stating that no reply has yet been received to a joint memorial submitted last year by the desciples of the Sri Vyasaraya Swamy Mutt on the subject of certain honours alleged to be due to His Holiness the Swamigalu of the said Mutt, is forwarded with compliments, to the Dewan of Mysore, Mysore for favour of disposal in continuation of this offiee Memo No.1918 dated 10th November 1915.

By Order.,

Private Secretary.

Pm to 418.

J. Sundara Rao (Mungra) temp to Ch: Secretary for favour of a note - Enquiries may be made why a reply has not been given

9.11.17 Ro

With Compliments. To Joint Secy Mungra pl action.

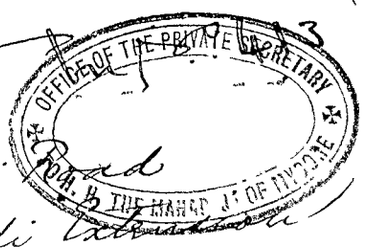
10/11/17

Reply received

12 11 17

12/11/17

(60



Kau Kanakalli Road
Basavangudi Extension
Bangalore 20th October 1917

To,

The Private Secretary to
His Highness the Maharaja of
Mysore)

Sir,

In the month of November 1916 the disciples of the Sri Vyasarajaswamy Matt submitted a petition to His Highness the Maharaja on the subject of certain honors due to His Holiness the Swamigalu on his visit to Bangalore. It was a joint Memorial signed by more than a thousand disciples residing both in Mysore and in British India. Up to date no reply has been vouchsafed to us. We are very anxious to know the result of our prayers. I shall therefore feel thankful by your kindly obtaining early orders.

For ready reference I beg to enclose a copy of the said petition.

I beg to remain, Sir,
Your most obedient servant,

Shankar Rao Venkatrao Kadam

To Sri

Defence

Submitted
Pm No. 5447
11.11. complaining
against the order
of Govt. no scale
given for the
priest and Pirkha
& other honours
for the Vyasaraya Matha
in Anekal, moves such
to be given as prayed.
Pm No. 5447
dated 1.11.17.
2.11.16.
1.11.17.

To

His Highness

Col. Sir Sree Krishnaraja Wadiar Bahadur, G. C. S. I.,

Maharaja of Mysore.

MAY IT PLEASE YOUR HIGHNESS,

Your Highness' most loyal and obedient Memorialists, who are the disciples of Sri Vyasaraya Swami Mutt at Sosale, beg most respectfully to submit this, their humble representation, and to pray that Government Orders No. 756-66/ Muzrai 128-09-1 and No. 1815-20/ Muzari 165-15 dated the 13th September 1909 and 1st February 1916 respectively, on the subject of the scale for the first day's Bhiksha and other honours from Government for Gurus of important Mutts on their visit to Bangalore, may be graciously reconsidered by Your Highness, so far as they apply to Sri Vyasaraya Swami Mutt.

2. The Government Order of 1909 fixes a scale for the first day's Bhiksha on the occasion of the Gurus of important Mutts visiting Bangalore. The amount fixed for the Vyasaraya Swami and Raghavendra Swami Mutts is Rs. 75/- each, while that fixed for the Uttaradi Swami Mutt is Rs. 150/-, being double the amount allowed for each of the two former Mutts. It is understood from the order that these amounts are fixed with reference to the *status* of these Mutts as determined by the Muzrai Superintendent. Your Highness' humble Memorialists confess that they are not aware of the data on which the Muzrai Superintendent relied, in determining the status of the Mutts as given in the list prepared and submitted by him to Government. While Your Highness' Memorialists are fully aware that it is Your Highness' prerogative, as the fountain Head of all honours and privileges, to grant such honours and privileges to whomsoever it may please Your Highness to grant, they respectfully beg to point out that the position assigned by the Muzrai Superintendent to the Vyasaraya Swami Mutt below the Uttaradi Mutt is not fair, being incongruous with the past history and traditions of these Mutts, as Your Highness' Memorialists will endeavour to show.

3. The origin of the three Madhva Mutts may be briefly told thus:— Of the pupils of Sriman Madhvacharya, (1) Padmanabha Tirtha, (2) Narahari Tirtha, (3) Madhava Tirtha and (4) Akshobhya Tirtha were the most prominent and were all ordained as Sanyasis by Srimadacharya and ordered to succeed to his spiritual throne one after another. The third in succession from Akshobhya Tirtha was Sri Vidyadhi Raja. When this Swami fell ill and feared that his end was near, he ordained Sri Rajendra Tirtha as his successsor. The Swami having recovered from his illness and lived for sometime after, Rajendra Tirtha went out on his travels. While he was away travelling, Sri Vidyadhi Raja

fell ill once more and seeing no chance of recovery, ordained Sri Kavindra Tirtha, who was near at hand in his last moments. When Rajendra Tirtha returned from his travels and claimed the right of succession as "Asrama Jeshta," a compromise was effected and the spiritual jurisdiction of the original Mutt was divided between the two Swamis, Rajendra Tirtha having become the Head of what is at present known as Sri Vyasaraya Mutt and Kavindra Tirtha the Head of what has, since the division of jurisdiction, been called the Sri Uttaradi Mutt. The Vyasaraya Mutt is so called after one of its most distinguished Pitadhipatis, Sri Vyasaraya Swami, who was born at Bannur near T. Narasipur, of a poor Brahmin family, and was ordained by Brahmanya Tirtha Swami in Abbur near Channapatna and completed his studies under Sripadaraya Swami at Mulbagal. Some time after, the spiritual jurisdiction of the Uttaradi Mutt came to be divided into the present Uttaradi Mutt proper and Sri Raghavendra Swami Mutt of Mantralaya. So far, the equal status of the three Mutts, Your Highness' humble Memorialists submit, is beyond dispute. (Vide appendix showing the line of succession.)

4. Your Highness' humble Memorialists beg to submit that from the standpoint of achievements in the field of learning and literature, the Gurus of the Vyasaraya Swami Mutt hold a status which is unrivalled. Sri Vyasaraya Swami, after whom the Vyasaraya Mutt is called and who is otherwise known as Chandrikacharya, is acknowledged by all the Madhwa Mutts to be one of the triad known as *Munitraya*, namely, Sriman Madhvacharya, the Founder, Sri Jaya Tirtha or Teekacharya, the great commentator, and Sri Vyasaraya Swami, the author of the famous Vyasatraya, that is, Chandrika, Nyayamrita and Tarka Tandava. Besides Sri Vyasaraya Swami, the Mutt has had, among its Pitadhipathis, a galaxy of such distinguished Gurus as Sri Raghunatha Tirtha Swami, known as Sesha Chandrikacharya, Sri Ramachandra Tirtha Swami, known as Bhashya Deepikacharya, Sri Kambalur Ramachandra Tirtha Swami, Sri Vidyakanta Swami, and quite recently, Sri Vidya Ratnakara Tirtha Swami, who have all left a name for learning and sanctity.

5. As for the importance and influence of the Sri Raghavendra Swami Mutt, it is enough to say that Sri Raghavendra Swami's works are standard works of authority and are recognised as such by all the Madhva Mutts, including the Uttaradi Matt, and that there is no Madhva who is not a Votary of Sri Raghavendra Swami and there is hardly a Madhva household in which Sri Raghavendra Swami's Brindavana is not daily worshipped.

6. Among the privileges and marks of distinction which were granted to the Vysaraya Mutt by rulers and which are enjoyed by it up to this day, may be mentioned, the privilege granted by an Emperor of Delhi, of holding a green umbrella and of carrying the *Nagari* on a camel, the privilege of holding State Durbar and receiving the *Divatige Salam*—prerogatives of royalty, granted by a Hindu King of Vijayanagar. There are special honours shown to Sri Vyasaraya Mutt in holy places like Kanchi, Srirang-

am, Udupi and Tirupati, at which last place, the Swamis of the Mutt have the rare privilege of themselves offering worship to the deity on the first day of their arrival at the place, when the keys of the temple are handed over to the Swamis by the Archaks near Ghali Gopura. These privileges and marks of honour were won by Sri Vyasaraya Swami by his pre-eminence in learning and spiritual greatness and sanctity. The Swami had as disciples the renowned Sri Vijayendra Swami, the third Guru preceeding Sri Raghavendra Swami, Sri Vadiraja Swami of Sode Mutt, one of the eight Mutts ordained by Sriman Madhvacharya for the worship of Sri-Krishna at Udupi, Sri Purandara Das, Kanaka Das and others, and travelled over the length and breadth of India teaching Dwaita Philosophy and converting people to his creed. He established over 700 Hanumantaraya Temples and acquired extensive properties in various parts of South India and his name is perpetuated by the great reservoir known as Vyasa Samudra near Kandakur. An extract from a 'Shasana' copied from the Mysore inscriptions is appended to show his greatness and the extent to which he was revered by Krishnaraya of Vijayanagar.

7. It was Your Highness' illustrious grand-father, Sri Krishnaraja Wadiar Bahadur, so well known for the liberality with which His Highness established and supported religious and charitable institutions, that introduced into Mysore and endowed the Vyasaraya Swami, Uttaradi and Raghavendra Swami Mutts, which were then presided over by Sri Vidyavallabha Swami at Kumbakonam, Sri Satyadharma Swami at Savanur and Sri Sujanendra Swami at Mantralaya respectively. From the gifts of jewellery and other valuables made for the deities of the three Mutts, and honours granted to the Swamis, of all of which a full description is given in pages 317,318 and 319 of "Vamsaratnakara," it will be seen that His Highness Sri Krishnaraja Wadiar accorded equal treatment to all the three Mutts. The grant to the Vyasaraya Mutt for expenses incidental to worship and feeding was fixed at 150 varahas a month and the monthly grant for the Uttaradi Mutt for similar purposes was East India Company's rupees 526, which is the equivilant of 150 varahas granted to the Vyasaraya Mutt. Your Highness' humble Memorialists beg to submit that as between the Vyasaraya and Uttaradi Mutts at least, no difference of *status* and consequently no difference of grants was made by His Highness Sri Krishnaraja Wadiar. On the contrary, His Highness had the highest affectionate regard for the Swamis of the Vyasaraya Mutt., and was always solicitious to safeguard their honour and dignity as will be seen from a letter (of which a copy accompanies) addressed by His Highness to His Holiness Sri Vidyapurna Swami. It is evident also that he felt a sort of personal attachment to Sri Vidyavallabha Swami, Sri Vidyakanta Swami, Sri Vidyanidhi Swami and Sri Vidyapurna Swami, who were His Highness' contemporaries. That this feeling was quite natural, it is easy to see, from the fact that the Swamis were the Adhiphatis of a Mutt permanently located in His Highness' own territories., and were distinguished for their loyalty to the Mysore Throne no less than for their learning and sanctity.

8. Your Highness' Memorialists beg respectfully to submit that notwithstanding the above circumstances conclusively showing the equality of

status of these three Mutts, not only a distinction is made in respect of the amounts allowed to them, but also in the matter of the salute of guns, &c., to the Swamis on their visit to Bangalore. While this mark of honour was allowed to the Swamis of the Uttaradi Mutt on two occasions on which they visited Bangalore, it was denied to the distinguished predecessor of the present Swami of the Vyasaraya Mutt, on the occasion of His Holiness' visit to Bangalore in 1913. The Swami had this matter constantly in his thought, not so much for his own sake, for he was rigidly unostentatious but for the sake of the Mutt whose prestige was in his keeping for the time being. Your Highness' humble Memorialists respectfully submit that they feel this distinction invidious and they see with concern that it is causing unseemly bickerings among the followers of the three Mutts.

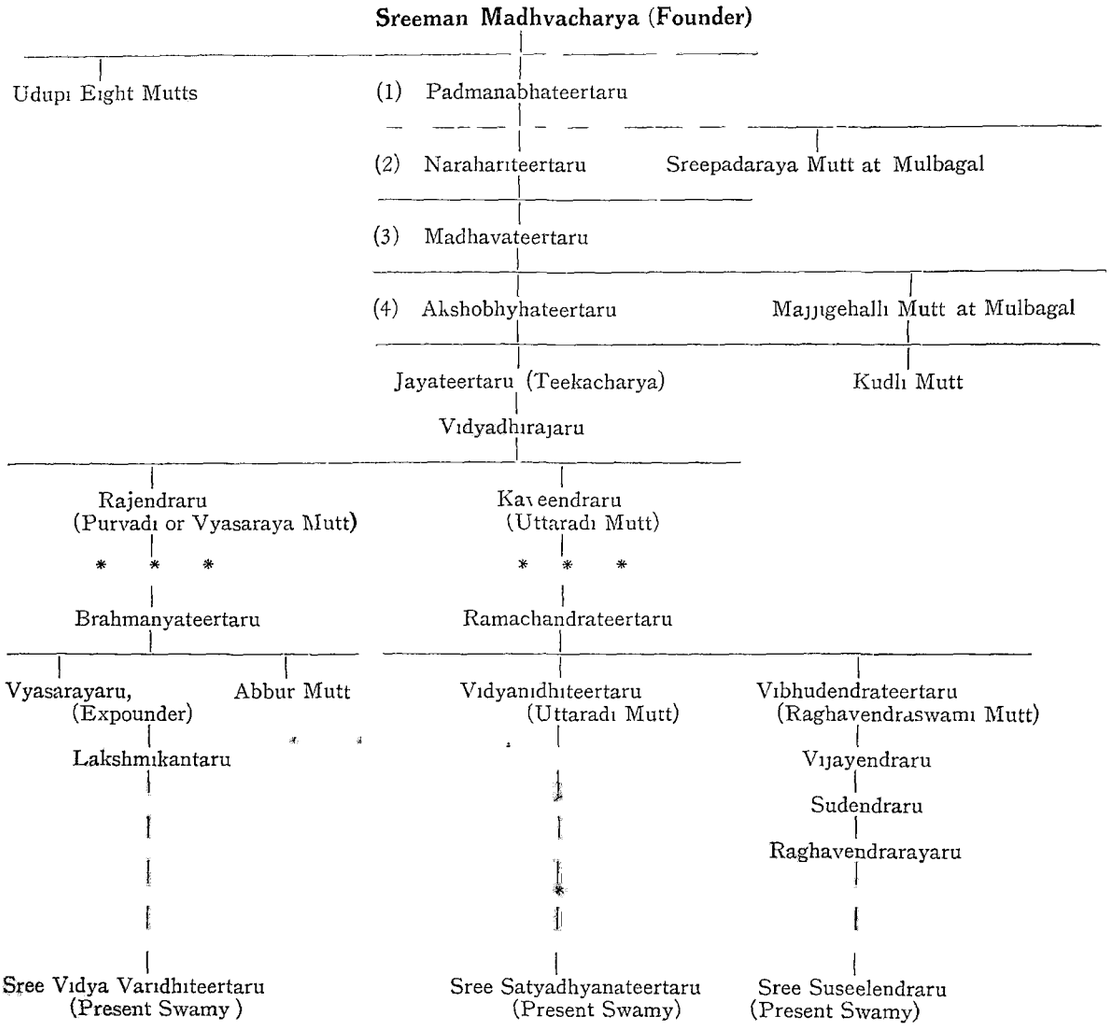
9. Your Highness' humble Memorialists therefore respectfully beg to approach Your Highness with the humble prayer that these ancient and historic institutions, brought in and planted by Your Highness' illustrious ancestor, possessing a strong hold on the reverence and devotion of a numerous body of Your Highness' loyal subjects who look up to them for light and leading in religious matters, and as such, having special claims on Your Highness' sympathy and support, may be graciously treated alike; in other words, that no distinction be made between the three Madhva Mutts, a prayer which, Your Highness' humble Memorialists fervently hope, will be considered reasonable and will meet with success, for which, they feel certain, there is ample warrant in Your Highness' love of sacred institutions, wonted fairness of mind and liberality of spirit.

For this act of justice and generosity, Your Highness' humble Memorialists shall, as in duty bound, ever pray.

Signature. *Address.*

Copy

Origin and Growth of Madhva Mutts.



N. B.—Bhandarkerı Bhımankatte Mutt was founded by Achutaprekshacharya the Spırıtual Guru of Sreeman Madhvacharya.

Subramanıa Mutt.—Is an ındependent Mutt founded by Madhvachar's brother Vishnuteertaru.

Udupı Eıght Mutts founded by Sreeman Madhvacharya for worshıpping Sıee Krıshna at Udupı ın turn are —

(1) Palamaru	(5) Seeruru
(2) Adhamaru	(6) Sode
(3) Krıshnapura	(7) Kannuru
(4) Puttege	(8) Pechavara

Sreepadaraya Mutt ıs a branch of the Mutt of Padmanabhateertaru wıth Head-quarters at Mulbagal.

Majjıgehallı Mutt ıs a branch of the Mutt of Madhavateertaru wıth Head-quarters at Mulbagal.

Kudlı Mutt ıs a branch of the Mutt of Akshobyateertaru wıth Head-quarters at Kudlı.

None of the above have any connectıon wıth the dırect successors of Srı Madhvacharya.

No. 85. Page 33. Mysore Inscriptions.

DATE 1527 A.D.

BY KRISHNARAYA MAHARAYA made to the PARAMAHAMSA PARIVRAJAKA MAHATMA, who had seen to the fartherest point of Grammar and Logic, his intelligence sporting like peacock among the six systems of Philosophy, chief establisher of Vaishnava Sidhanta, in interpreting Vedas and Agamas a Brihaspati, his feet illuminated by the jewels in the crowns of great Kings, without pride, expounding the path of righteousness, Sesha in human form, having subdued the internal enemies, his hair standing with ecstacy at the worship of Parama Purusha (Vishnu) a sun to the Lotus the Madhvacharya's, creed, disciple of Brahmanya Tirtha, Jiva in body as Brahma, Vyasatirtha Yatindra, a grant of Gowrapura, belonging to Hangal Seeme, with all usual details. And he forming into 30 shares distributed them to the God Rama of the Mutt and other Gods and to Brahmins as specified. The details are repeated in Kannada.

The Shasana was composed by Sabapathy and engraved by the carpenter Veerannacharya son of Mallana natha.

Usual final verse, Shares given to the Manager and 20 other brahmins.

(Sd.) SRI VIRUPAKSHA.

7

Copy of Rayasa written by His Highness Sri Krishnarajendra Wadiar to Sri Vyasarayaswamigalu.

ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದಾಮಚಂದ್ರದೇವರ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾ ಕಾಂತ ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾನಿಧಿತೀರ್ಥಶ್ರೀ ಪಾದಂಗಳವರ ಕರಕ ಮಲಸಂಜಾತರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾವೃಣ್ಣತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ಚರಣಸನ್ನಿಧಾನಂಗಳಿಗೆ.

ಶ್ರೀಮತ್ಪ್ರಿಯಶಿಷ್ಯ ಕೃಷ್ಣರಾಜಮಹೀಪತಿ ಕೃತಪ್ರಣತಿಪರಂಪರಾಪೂರ್ವಕ ವಿಜ್ಞಾಪನೆ—ಆದಾಗಿ ವಿರೋಧಿಕೃತು ಸಂವತ್ಸರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ೮ ಸ್ಥಿರವಾರದನರಿಗೆ ಶ್ರೀಗಳವರ ಚರಣಾನುಗ್ರಹದಿಂದ ಸರ್ವರು ಸಹಾ ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ. ಶ್ರೀಗಳವರು ನಿರಂತರನಿರಂತರಾಯವಾಗಿ ತಪಸ್ಸಾಮ್ರಾಜ್ಯ ವನ್ನನುಭವಿಸುವ ಬಗ್ಯೆ ಆಗಾಗ್ಯೆ ಆಶೀರ್ವಾದರೂಪಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು. ಸಾಂಪ್ರತಾ,

ಶ್ರೀರಂಗಪಟ್ಟಣದಬಳಿ ಕೊಪ್ಪಲಿಂದ ಈದಿವಸ ಅನುಗ್ರಯಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಕಳುಹಿಸಿದ ಶ್ರೀಮುಖ ಬಂದುನುಟ್ಟಿ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡು ಕೃತಾರ್ಥರಾದೆವು ಸ್ವಾಮಿ—ತೀರ್ಥಯಾತ್ರಾರ್ಥವಾಗಿ ಶ್ರೀಗಳವರು ಹೊರಟು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಬಂದುಯಿದ್ದು ಅಲ್ಲಿಂದಾ ಹೊರಡುವವ್ಯಾಳೆದಲ್ಲಿ ಕೆಲವು ಮ್ಲೇಂಚರು ಒಂಟೇಮೇಲೆ ನಗಾರಿಯು ಹರಿತಛತ್ರವು ತಮ್ಮ ಜಾತೀಯವರಬಿರದು ಮಠಕ್ಕೆ ಹ್ಯಾಗೆ ಬಂದೀತೆಂಬದಾಗಿಯೂ, ಈ ವ್ಯಾಜ್ಯ ಫೈಸಲಾಗುವವರಿಗೂ ಮುಂದಕ್ಕೆ ಹೋಗುವದಕ್ಕೆ ಆಗದೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಲ್ಲಿ ಪಿರ್ಯಾದು ಕೊಟ್ಟದ್ದಕ್ಕೆ ವೂರ್ವಾಪರ್ಯ ಅನಾದಿಯಾಗಿ ಮಠಕ್ಕೆ ಬಂದಂಥಾ ಬಿರುದಿಗೆ ಅಡ್ಡಿಯಿಲ್ಲವೆಂಬದಾಗಿ ತಾಲ್ಲೂಕು ಕಚೇರಿಯವರು ಹೇಳಿರುವದು ಮುಂತಾಗಿ ಅಪ್ಪಣೆಕೊಡಿಸಿ ರುವದನ್ನ ಶಿರಸಾವಹಿಸಿ ನೋಡಿಕೊಂಡೆವು—ಸ್ವಾಮಿ—ಶ್ರೀಮಠಕ್ಕೆ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರು ಛತ್ರವೂ ಅನಾದಿಯಾಗಿ ಮಠದ ಪರಂಪರೆಯಾಗಿ ಬಂದದ್ದೆಹೊರ್ತು ಹೊಸದಾಗಿ ಈಚಿಗೆ ಬಂದದ್ದು ಬ್ಯಾರೆಯಿಲ್ಲ. ಮಧ್ಯೆ ಕೆಲವುದಿವಸಕ್ಕೆ ಮುಂಜೆ ವಂದಾವತ್ತಿಗೆ ನಾವು ಶ್ವೇತಛತ್ರವನ್ನ ಒಪ್ಪಿಸಿದಕ್ಕೆ ನಮ್ಮ ಮಠಕ್ಕೆ ಹಸರುಛತ್ರವೆ ಹೊರ್ತು ಶ್ವೇತಛತ್ರ ಸಂಪ್ರದಾಯವಿಲ್ಲವೆಂದು ಶ್ರೀಗಳವರು ಅಪ್ಪಣೆ ಕೊಡಿಸಿದ್ದರಿಂದ ಅನಂತರ ಹಸರುಛತ್ರವನ್ನೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಶಿದ್ದಾಯಿತು. ಈ ಮಠದಲ್ಲಿ ಶ್ರೀ ವಿದ್ಯಾ ವಲ್ಲಭಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾಕಾಂತಸ್ವಾಮಿಗಳು, ಶ್ರೀವಿದ್ಯಾನಿಧಿಸ್ವಾಮಿಗಳನ್ನ ಸಹಿತವಾಗಿ ನಾವು ಚರಣದರ್ಶನಮಾಡಿದ್ದೇವೆ. ನಾವು ಕಂಡಾರಭ್ಯವಾಗಿ ಒಂಟೆಮೇಲೆ ನಗಾರಿಯು ಹಸರುಛತ್ರವು ಸಿದ್ಧ ವಾಗಿದೆ. ಹೀಗಿರುವಲ್ಲಿ ಈ ಬಿರುದಿಗೆ ಎಲ್ಲಿಯೂ ಹರಕತ್ತು ಸಂಭವಿಸಲಾರದು. ಈ ವಿವರಚಿತ್ತದಲ್ಲಿ ಪರಾಂಬರಿಸಿ ಮುಂದೆ ಆಗಾಗ್ಯೆ ಶ್ರೀಗಳವರು ತಪಸ್ಸಾಮ್ರಾಜ್ಯವನ್ನನುಭವಿಸುತ್ತಾ ಇರುವ ಬಗ್ಯೆ ಶ್ರೀಮುಖವನ್ನನುಗ್ರಹಿಸುವಂತೆ ಮಾಡಿಸಬೇಕು.

ಇಂತಿ ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ ಮಾಡುವ ವಿಜ್ಞಾಪನೆ—ಸ್ವಾಮಿ.

ರುಜುವು ಶ್ರೀಕೃಷ್ಣಯೆಂದಿದೆ.

V. Sangha Press.

(68

G. R. S. VI—G/32]

SUBJECT. Rejects the memorials of Mr J. Lakshminarasimha Rao and others praying for a re-consideration of orders of Govt relating to first days Bakshis for Guns of Units on their Visit to Bangalore

Diary No. of letter replied to.....

Section Muzrai
File No. 89
Serial No. 916

GENERAL AND REVENUE SECRETARIAT,
( )
, the 191

No.

Date of issue 15.12.1

To

Signed by Mr. M. Sastri

Endorsement granted to Mr J. Lakshminarasimha Rao, B.A., B.L., Kankanhalli Road, Basavangudi Extension, Bangalore, and ~~certain~~ others, with reference to their marginally noted memorials addressed to H. H. The Maharaja praying for a re-consideration of the orders of Govt conveyed in Pro. no. 1815-20 Dy 1st February, Muz: 7. 165-15-1 directing that no change is called for in the Scale of public re

743 Dy 1.11.1916
829 Dy 20.10.1917

over.

~~visits~~ to Bangalore. on his visit.

In reply, the memorialists are informed that ~~there are no new grounds put forward justifying~~ for a revision of the order already passed. ~~Their~~ The memorials are accordingly rejected. Govt are of opinion that no satisfactory case has been made out

By order,

8.12.17

Joint Secretary to Govt,
Muzrai Dept.

List of enclosure

Copied by

Examined by

WD 86—GPB—60,000—15-11 16